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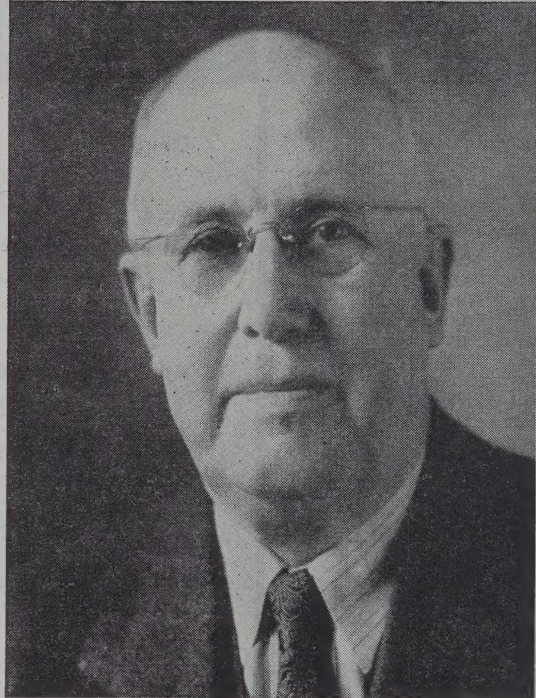
Colgate Award Given to Outstanding Layman

RELIGIOUS EDUCATION is "the most delightful, enriching and rewarding service activity possible." This is the opinion of Mr. RALPH N. McENTIRE, a leading lay churchman of Topeka, Kansas, who received the Russell Colgate Distinguished Service Citation from the International Council of Religious Education at its meeting in February.

Mr. McEntire speaks from a lifetime of experience. He has been a member of the First Methodist Church of Topeka for sixty years. He has served 48 years as Sunday school secretary and research director, 34 years on the official board of the church, 33 years on the Board of Education, and 19 years on the Board of Trustees.

In inter-church work, too, Mr. McEntire has an outstanding record. He and Mr. J. L. Kraft are the only persons now on the plenary body of the International Council of Religious Education who were also active in the executive committee of the International Sunday School Association. He has attended each International Sunday School Convention since 1914—nine in all. He began service on the Shawnee County Sunday School Association in 1910 and since 1915 has been associated with the Kansas Sunday School Association and its successor, the Kansas Council of Churches. Since 1918 Mr. McEntire has served 38 states in their Sunday school conventions and conferences, giving addresses and leading discussions.

Mr. McEntire's specialization has been in the area of the work of the Sunday school secretary. His book *The Sunday School Secretary* is a classic in its field. He has written scores of magazine articles and research releases. According to a friend who has followed his work, "He has given untold hours of his time to statistical research and personal visitation of hundreds of Sunday schools all over the nation, helping them to analyze and solve their problems and to increase their enrollment and attendance."



Ralph N. McEntire

When Mr. McEntire retired as a manufacturer of bedding, a year or two ago, he did not retire as a church worker. Instead, he gave more time to his "hobby" of research in church and church school statistics.

The Colgate award, the highest award in the field of religious education, is made by vote of 1,400 lay persons from more than twenty denominations and twenty councils of churches who participate in an Electoral College. The award was made by Dr. Harold E. Stassen, president of the International Council of Religious Education, on February 14, in Columbus, Ohio, at an all-Council luncheon. Dr. Arthur S. Flemming, president of Ohio Wesleyan University, was the speaker.

The announcement through the press in January that this award was

to be given to Mr. McEntire brought to him a flood of congratulations from governmental and church leaders and much local recognition. A Topeka station in a broadcast on Sunday, January 29th, featured Mr. McEntire in a human interest story. Mrs. McEntire was seriously ill and in a hospital at the time but heard the broadcast with her husband and received an orchid from the station.

The Topeka Council of Churches at its annual business session adopted a resolution to "make some public tribute to Mr. McEntire for the many years of service he has given to the furtherance of religious education to his own city and state."

Mr. McEntire, in characteristic fashion, expressed his amazement at all this attention but was delighted that religious education was in this way given widespread publicity.

Devotional Life— or Life of Devotion?

by J. Carter Swaim*

A LEADER invited to address a company of young men on "The Devotional Life" spent most of his time talking about other things and in the end confessed that, although he considered the devotional life extremely important, he could think of very little to say about it. Speakers on this theme are usually disappointing. Beyond bidding us to study the Bible and read Christian literature and pray, there is not much they can say. For many people, on the other hand, the most rewarding experiences of the Divine have come at times when they were not consciously cultivating the devotional life at all.

Such problems must always be looked at in the light of the Scripture, and it is startling to discover that "devotional life," like other unexamined terms, is a phrase nowhere found in the Bible. The nearest thing to it occurs in the King James rendering of Acts 17: 23a: "For as I passed by and beheld your devotions"—but that was spoken of pagans, not of Christians! The Greek word, moreover, does not mean prayers or supplications, but "objects of worship," and the King James translators probably intended it in that sense. RSV has the passage read: "For as I passed along, and observed the objects of your worship."

That leaves us, then, with no explicit Biblical reference to devotions or the devotional life. Mark does tell us (1:35) of Jesus that "in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed." Matthew relates (14:23) that on another occasion "after he had dismissed the crowds, he went up into the hills by himself to pray." Luke, who tells us more than any other about the prayers of Jesus, says

(6:12) that "he went out into the hills to pray; and all night he continued in prayer." We think of these as times of spiritual renewal required even by our Lord, but is it correct to single these out as the occasions when he was cultivating the devotional life? Was he not cultivating the devotional life also when he laid his hand upon the leper (Luke 5:13), thus welcoming an outcast back into the human family, or when, in steadfast resolution, "he set his face to go to Jerusalem" (Luke 9: 51)?

If we interrogate Paul on this matter, we find him, according to KJV, writing to the Thessalonians, "Pray without ceasing" (I Thessalonians 5:17). If we should follow him literally on that point, we should never get anything done except the cultivation of the devotional life. When an English woman, shrinking from the realities of a certain situation, spent all her time praying to be delivered from temptation, a friend exclaimed that at least she ought to get out onto the field of conflict and give the temptation a chance!

Before the New Testament had come into being, Paul offered to the churches his own practice as example: "What you have learned and received and heard and seen in me, do" (Philippians 4: 9). When we consult his example on this point we discover that he did not spend all his time on his knees. We find, indeed, that he actually supported himself at tent-making so that he would not be a burden to the congregation. To the very Thessalonians whom he apparently enjoins to "pray without ceasing," he says: "you remember our labor and toil, brethren; we worked night and day, that we might not burden any of you" (I Thessalonians 2: 9).

What time had Paul then to spend in the cultivation of the devotional

life? How can a man who works day and night to support himself and in between times manages to minister to Christian friends, bid other people "pray without ceasing"? The answer plainly is that he does not divide his life into compartments. He did not work as a tent-maker part of the day, then spend a period at his devotions, then go out and preach. Whatever he was doing, he was *devoting himself* to the Gospel.

RSV translates the clause "pray constantly"—the Greek word literally means "not leaving an interval." Some people no doubt thought that Paul spent part of his time at secular employment, part at religious. That is a distinction he would not have allowed. Even when he was not doing religious work, he was doing his work religiously! Even while he was slaving night and day, he could still describe himself as "constantly mentioning you in our prayers" (I Thessalonians 1:2b). The early Christians generally led such lives of devotion that they did not have to worry about the devotional life. Tertullian writes, near the end of the second century, "We satisfy ourselves as those who remember that during the night also God is to be worshipped; we converse as those who know that the Lord hears them."

In Sholem Asch's *Mary*, Jesus' younger brother Jacob is a delight to the rabbis, drinking up eagerly the words of wisdom that fell from their lips: "the most telling difference between the brothers lay in this: that, while the elder could never ask questions enough, the younger could think of nothing to question." He considered the rabbis to be infallible, and whatever was offered him he received as beyond doubt.

This led his uncle Cleophas, a conventionally religious man, to prefer Jacob to Jesus. The former, he said to Mary, is "not like your eldest boy, who has one ear at school while the other is out on the street." But Jacob himself had already sensed the fundamental difference between them, and would not allow that "his scrupulous adherence to the Law . . . his incessant alternation between study and prayer" made him superior. "My brother," he said, "need not pray as often as I do, since everything he says or does is in the manner of prayer."

*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

Green Bay Observes Family Week

by Richard E. Lentz*

WHEN MAY a swimming party, a church service and a style show be parts of the same program? The answer is, when a community like Green Bay, Wisconsin plans a county-wide observance of Family Week. One of the nation's outstanding observances of this special week in 1949 was that of Green Bay. For eight days the whole county focused attention upon the family—its importance in the community and its problems. All major groups and agencies of the county responded to the challenge by hearty cooperation.

Civic leaders back observance

Mayor Dominic Olejniczak in his special proclamation said, "Communities are made up of people and people are grouped in families. Thus, families are the basic social institutions which make cities, states and nations.

"Good, wholesome families are primarily essential to producing good citizens. Family Week directs our attention to the importance of families.

"During Family Week, let us all take careful consideration of our family responsibilities and resolve to execute our duties for the benefit of our children, ourselves and our beloved nation."

The *Press Gazette*, Green Bay's civic-minded daily and leading newspaper of the area, carried a challenging editorial two days before the beginning of Family Week:

"The idea of this observance is for all citizens to give some thought to this basic unit which may be called the cell of civilization. In America it is the smallest unit of our society. It is in fact a part of government in that it is provided for in the law and the heads of the family are given certain authority and certain duties. It is a basic working unit in

our economic and social life.

"The questions to consider during the week are something like these: Are we using our family to the greatest advantage? If not, is it because of our own failure to cooperate in making the family more useful to all of its members?"

The Brown County Welfare Council coordinated the community planning through a large Family Week Committee on which were representatives of churches, social agencies, schools, service clubs, character agencies, business and municipal organizations. Each of the members of this inclusive committee was responsible for the participation of the organizations he represented. Co-chairmen of the over-all committee were Rev. Father Henry Head, pastor of St. Patrick Catholic Church, and Rev. Mr. Dudley Uphoff, then pastor of the First Presbyterian Church of Green Bay.

Planning together for action by all of these groups made it possible to serve every family. It is difficult to see how all families could have been reached with an observance through separate attempts of churches, social agencies or business groups. But in the Green Bay observance the Family Week Committee worked to enlist libraries, press, merchants, labor, churches, theaters, schools and governmental groups.

Radio and press give support

Impressive indeed was the support of the observance by the press, radio, commercial advertisers and theaters. A few examples will show the extraordinary participation through the county.

The three radio stations devoted eighteen program periods to the observance, all public service features. Among these were the Upper Room series on "Democracy Begins at Home," selected case histories of family problems and several talks on

"The Family—Yesterday and Today."

The Green Bay *Press-Gazette* gave thorough, attractive coverage to all special events of the week, wrote editorials to promote and interpret the observance and in addition arranged for extensive advertising of the comprehensive calendar of activities.

A special feature of the *Press-Gazette* throughout Family Week was a series of "Inquiring Reporter" interviews on family topics. Each day half-a-dozen persons were asked to reply to an appropriate question. The replies were published attractively with photographs. The incisive questions asked were a real stimulus to family and community thinking. "What do you think of holding a family council once a week?" "Should parents try to guide their children in the selection of their friends?" "Do you believe that the youth mob episode in Green Bay after the East-West game stemmed from a failure in the family?" The last one particularly should have led to many discussions both on the bus and in the home.

Community organizations are enlisted

Community organizations were enlisted by the cooperative sponsorship. Miss Sybil Schuette of the city library developed several interesting historical exhibits and displays of literature. A speakers' bureau was organized, including jurists, educators, clergymen, parents.

The city recreation department under Mr. Vernon Kreiser planned several large events intended especially for family enjoyment. One of these was the Green Bay Folk Dance Exposition which drew more than one thousand people of all ages. One of the features of this exposition was a series of family square dances presented by two large families. Another of the family recreational events was a special symphonette concert co-sponsored by the recreation department and the American Federation of Musicians. Through cooperation of the Y. M. C. A. two family swimming parties were provided, one including a picnic supper.

The schools of Green Bay planned many interesting activities for the pupils. A number of open house programs drew parents to several school buildings during the week. Student

*Director of Adult Work and Family Education, International Council of Religious Education; Chairman of the Intercouncil Committee on Christian Family Life.



Mayor Dominic Olejniczak (center) with the co-chairman of the Family Week Committee: the Rev. Dudley Uphoff and the Rev. Father Henry Head.

organizations of the high school featured panels of representative persons who discussed parent-youth relations.

The service clubs, veterans' organizations and labor groups also joined heartily in this integrated community observance.

During emphases like Family Week occasionally persons not involved in the usual family situation feel neglected. The Green Bay observance included a unique party for Foster Parents. This was sponsored by the Brown County Welfare Council through the cooperation of all agencies in Green Bay who use foster parents, including Green Bay Apostolate, Children's Division; Children's Division of the County Welfare department; and the orthopedic, deaf, and sight-saving departments of the schools. The program and fellowship were such that persons from these "simulated families" were proud of their part in salvaging broken family situations and were dedicated to furthering wholesome home life.

The participation of religious groups centered in the church. Special sermons were given on both Sundays by many pastors. Appropriate programs were presented in the Sunday schools, parents being honored guests in several cases. Fathers, mothers, and family groups assisted in the church services. Literature on family problems and religion in the home was distributed. Religious radio messages to parents were given over two stations. Ministers encouraged

their congregations to support the community activities of the week. And the ministerial association held a panel discussion presenting a jurist, an attorney, a high school teacher, a social worker and a group recreation leader.

Families ties are strengthened

Each day of National Family Week at least one activity was scheduled for family groups. Indeed, one of the principal objectives of the observance was the strengthening of family ties through family sharing together. Families as such were challenged to special participation not only in the activities provided but in

self study and evaluation. The keynote announcement read:

"Family Week: It is a time for reflection. Why are some family groups so happy? How is it they can make such wonderful returns to each member? Is your family all you could hope for? Have you done everything you can to make your family life happy and useful? Every unit of learning and culture in the city of Green Bay is devoting this week to raising such questions in the minds of Green Bay people. The same units are giving all possible help in finding the answers. . . . The Family Week committee hopes that every family will take an active part in the observance of this week and that many of them will go on to make every remaining week of the year truly a family week."

The 1949 observance was Green Bay's second on the community-wide basis. Individual groups in the city had promoted isolated events previously, of course, as a part of National Family Week. It is the community pattern developed by Green Bay which is original and unique. Its success was due to imaginative civic leaders. The whole observance is an example of the way in which people and community groups respond to challenging plans of cooperation. Certainly the homes of Green Bay were helped greatly by Family Week, but even more basic must have been the sense of unity developed within the area through cooperation in one great project.

How to Use This Issue of the Journal

1. **Dramatize** Mrs. Goddard's article on page 6 for your board of Christian education, a teachers' meeting or for a parents' group—to bring home to them the influence of the community on your boys and girls and the responsibility of your church for improving it.
2. **Follow up** that dramatization with plans for a specific project such as the Good Friday service for all children in your community, as described on page 15. Some other good suggestions are in Miss Murphy's article on page 8, "Count on the Summer for Significant Opportunities for Christian Education."
3. **It's time to make plans for Family Week, May 7-14.** For inspiring workable ideas, read Mr. Lentz' article on page 4, describing a successful observance last year.
4. **Your visual aids committee** will be interested in Dr. Knoff's account on page 11 of the first cooperative movies for use with specific lesson units in the fall and winter of 1950-51.
5. **The 4-times a year feature "Latest in Resources,"** listing new lesson units, program materials and teaching helps, appears on page 31.

A limited supply of copies of the Special May 1948 *Journal*, "The Church and the Community" are available for only 15c each from the *Journal* office. Please send cash with order.

Any Boy—Any Day

by Alice L. Goddard*

IN THIS article let us follow a boy for a day as he travels through the village or city where he lives. Some of his days contain little of note; others are filled with activities quite different from those of the boy's accepted family patterns. His home is on one of the streets where the houses are fresh and new. The lawns are smooth and green and the hedges clipped. Beyond Main Street where the school and business places are, the houses are dirty and colorless and seem to gather support by leaning wearily toward one another. They all are a part of the boy's community.

The church school leader knows his pupils to the extent that he is aware of these day by day community experiences and can interpret them. The imaginary conversations and thoughts in this article are based on real incidents in the lives of church school boys and girls. These experiences resemble those some of the children in your church school are having as they go forth daily to live in their own world.

The characters are Jack, Bob, Bob's mother, Dick, Marcella, the policeman, Florence, Lew, Bert, the Gang, Jack's father and his mother.

JACK (*The Boy*): Bob! B-o-b! Bob-be!

BOB (*A friend and neighbor*): Pipe down. What d'you want?

JACK: C'mon out, can you?

BOB: My mother won't let me. Besides, my name's not Bob-be.

JACK: That's what your mother calls you. Why can't you come out?

BOB: 'Cause.

JACK: 'Cause why?

BOB: My mother won't let me, I tell you.

JACK: Did she find out about yesterday?

BOB: Yeah.

JACK: I'll bet you blabbed, cause you were scared when the cops chased us. I can run faster'n any old cop.

BOB: I was not scared. Old man Roberts saw me an' squealed an' now I've gotta pay him outa my allowance.

BOB'S MOTHER: Bob, Bobby, come here this minute! Is that Jack you are talking to? If it is, tell him I want to see him. Jack, I've been trying and trying to get your mother. Is she at the church for the day? What will we do with you boys? I am ashamed of you—both of you . . . Bobby, why did you let him leave? You know I wanted to . . .

JACK: (*Far down the street thinking his own thoughts*): *Won't take 'im with me next time. His mother always finds out about everything. All we did was snatch some peaches on a dare for fun an' that old miser had to call the cops. Bill an' his gang're always swipin' fruit an' they never get into trouble. I'll go with them next time. Bob's too slow. Wonder what my mother'll say when she finds out. I saw a kid in the movie one time, when someone called his mother, say "Wrong number" an' hang up. Maybe I can answer the phone. Bet that fat cop looked funny runnin' after me like he did; I could hear him puffin' . . .* Dick! Hi, Dick, what you doin'?

DICK (*Son of an influential man*): Hi, Jack. Nothin' much. Got a ball?

JACK: Nope.

DICK: Wish you did have. I wanna play catch.

JACK: We could go over to the school yard an' find some of the other kids.

DICK: Aw, school. Can't you think of any better place? Wish I never had to go there.

MARCELLA (*A girl from Jack's street*): Dick Heyms, you know you shouldn't say that. Don't you ever want to learn anything?

DICK: Listen to smarty, "Don't you ever want to learn anything?" Guess I know lots of things they don't teach in school. I know more'n some of those old teachers.

Where'd you come from, Marcella?

MARCELLA: Betty and I just came from the movies.

DICK: Any good?

MARCELLA: Not very. Too much shooting.

DICK: Aw, girls. What's the matter with shootin'? That's fun. I'll bet you like an old love story. That reminds me, Abe Cohen's sister's getting married today. Let's go watch Abe come outta the weddin'. Will he look funny all dressed up? Will we laugh at him?

JACK: Where's the weddin'?

DICK: Over on First Street.

JACK: That's too far to walk. Can we get your bike?

DICK: Naw, flat tire. Marcella, let's ride your bike, will you?

MARCELLA: You know, Dick, it's against the law for two people to ride on a bike.

DICK: Aw, who cares? We'll keep outta the way of cops.

MARCELLA: I don't want to lose my bike.

DICK: Maybe you'd rather I'd tell your mother about —

MARCELLA: Dick Heyms, you're just plain mean. You wouldn't dare.

DICK: I would too—you'd better lemme take your bike.

MARCELLA: I hate you. I hate you.

DICK: Thanks for the bike, Marcella. Be seein' you. Hop on, Jack.

JACK: Wish I had a bike, Dick.

DICK: I bought mine myself with my paper route money.

JACK: How come? I thought your dad was rich. Didn't he help you? It must've taken you an awful long time.

DICK: Not with my Sunday papers, it didn't. Why don't you get a Sunday route?

JACK: Gotta go to church too early.

DICK: My dad says if goin' to church keeps you from makin' money you oughta give up church an' I guess he knows what he's talkin' about.

JACK: I'd sure like a bike; maybe I could—Dick, there's a cop and he's wavin' at us. Dick, he's the one that nearly caught me yesterday. What'll I do?

DICK: Just shut up an' lemme talk. My dad—

POLICEMAN (*Mr. Brown by name*): Don't you boys know you can't ride two on a bike in this town! Say, aren't you the kid I chased yesterday? You boys come right

*Director of Children's Work, International Council of Religious Education.

along with me. I've been watching for you.

DICK: Mr. Brown, remember my dad didn't like it before when you tried to get me into trouble.

POLICEMAN: Oh, wise guy, huh? Don't go talking to me about your dad. You can't scare me like that. Who do you think you are—you and your dad?

DICK: Mr. Richard Heyms, you know—

POLICEMAN: Oh, Mr. Heyms, huh? Don't you go trying to threaten me about your dad even if he is Mr. Richard Heyms. Of course, though, I know boys like a bike. I'll let you off this time only don't let me ever catch you riding two on a bike again. I still think you are the kid that was stealing fruit yesterday. Remember what I said, only one on a bike.

DICK: —See how easy that was, Jack.

JACK: Your dad sure's got power in this town. Boy!

DICK: I gotta be goin' or I won't see Abe at the weddin'.

JACK: How'll I get there?

DICK: Walk.

JACK: Naw, it's too far.

DICK: G'wan home, then. Bye.

JACK (*Thinking to himself as he walks back toward home*): I didn't wanna go to the weddin' anyway. Who cares about seein' Abe? It's kinda mean to laugh at him, too. Funny my Sunday school teacher says Jesus was a Jew. Then why'd the neighbors, an' a lot of 'em from our church, meet last night to keep Abe's dad from buyin' the Schultz house 'cause he was a Jew? There's Bert's house. Wonder if he's around. Sure is a dump, like he says. Bert says everyone but him around here's on welfare. Wonder what it feels like to be on welfare. There's Florence. Dad says she's on welfare; guess I'll ask 'er. Her house is worse'n Bert's. Wonder who the woman is she was talkin' to. Hi, Florence.

FLORENCE (*A schoolmate who is "on welfare"*): Hi, Jack, what you doin' over here?

JACK: Aw, Dick and I were ridin' two on a bike an' — say, Florence, you know what? I'm goin' to make a lotta money so I can tell people what to do, specially cops.

FLORENCE: You couldn't tell Frank what to do an' he's a cop.

JACK: He's different. He's — well — he's Frank. Who's the lady you were talkin' to?

FLORENCE: Oh, she's just a lady. Hello, Lew.

LEW (*A tavern owner*): Just cause your father's sick and can't work, that old welfare snoop needn't think she can bother you. If she does you just tell Lew, won't you? Bye honey.

FLORENCE: Bye, Lew.

JACK: Who's he, Florence?

FLORENCE: He owns the tavern over there. He's good to us kids but he's always asking us about the welfare — you heard him say it so's I might as well tell you. He finds out from the kids when the checks come an' then he gets our dads drunk.

JACK: Is he the guy that gave Bert the drink that time?

FLORENCE: Yeah, but don't you dare tell I told you, will you? He's a friend of Ned's. Ned's the leader of the gang an' he'd put me out if he knew I'd told.

JACK: What gang?

FLORENCE: Why, the Washington Street gang, of course; you've heard of the Washington Street gang. It's the toughest in town.

JACK: You don't belong to the Washington Street gang, d'you, Florence? I didn't think girls belonged to that.

FLORENCE: Sure we do. Wha'd you think, livin' in a place like this? You have to belong.

JACK: What for?

FLORENCE: Protection.

JACK: Protection? How come? Even the papers had a write up about Ned and his gang. They're tryin' to catch 'im.

FLORENCE: Sure, but Ned can look out for himself—an' us too, specially when the country kids come round for a fight. Boy, you should see us fight.

JACK: Can I come down some time and watch you?

FLORENCE: If you wanna pay to belong to the gang—an'll really fight.

JACK: Sure thing! Wait'll I wallop 'em one . . . Say, Florence, how's it feel to be on welfare?

FLORENCE: Oh, all right, I guess. Only the kids at school all know it an' some of them make fun of me. They say my dad won't work an' he does when he can get it.

JACK: That's not fair. Anyway you won't always be on welfare. Nobody has to be in America, my dad says, if they don't wanna be. We all have the same chance.

FLORENCE: Oh, yeah? Not us kids on welfare don't have.

JACK: Bert! Hi, Bert.

BERT (*A school friend whose family cannot find a better house for rent*): Hi, Jack, c'mon over back of the pool room and watch the guys. They're pitchin' pennies. Don't let my mother see us, though. She says, "Bert Simpson, just because we can't find a better place to live you don't have to get like the rest of the folks around here!"

JACK: What's wrong with 'em?

BERT: I dunno. Yes, I do, but they have fun an' I gotta do something. C'mon round this way. Got any pennies? Maybe they'll let us in on the game.

JACK: Sure, got my allowance.

GANG: C'mon, kid, if you've got any money.

BERT: Sure, Jack here's got a lot.

GANG: Good . . . C'mon . . . We'll teach you. —What you scared of? You're catchin' on fast. —You can't leave now, you're winning—oh, too bad. —What's wrong? You gotta lose sometimes, don't you? —What you crabbin' about? Come 'round again when you've got more money an' we'll teach you more about the game.

JACK: Aw, let's go, Bert.

BERT: Yea, besides that's my mother callin' me. She's always callin' me. S'long, Jack.

JACK: S'long. (*Again to himself*): That game's no fun. Maybe though, I'll win next time. It was kinda fun when I was winnin'. Wonder what I'll tell Mums about losin' all my allowance. One of those guys says he stuck his finger through his pocket and made a hole so it'd look as if he'd lost his money. These pockets are old—well, say, that was easy. Mum's pretty sharp but she won't catch on to that. Wonder if Bob's mother got her on the phone. Sure hope not. Where'll I go now? Over to school, I guess, an' see what kids are there. Hi, fellows—gimme the ball, watch me kick it.

(*Later that day, after a football game, a television comedy ridicul-*

ing family life, and a radio easy money program, the family gathered for grace and the evening meal.)

JACK'S DAD: I'm tired as can be; hope there's nothing on for tonight, Mary.

JACK'S MOTHER: I thought, John, we might go over and see the Heyms'. I saw Mrs. Heyms today at the church and she invited us. They are the kind of people we should know better. You know for the sake of the children we have to make nice friends.

DAD: I suppose so. What was doing at the church today?

MOTHER: Oh, they had some woman speaking about the community. She kept telling us what we should be doing and what she thinks the church's responsibility is. I should think it was enough for us to have a Sunday school.

DAD: What's wrong with the community anyway?

MOTHER: We tried to tell her there is nothing wrong; she doesn't know the kind of homes we have around here, that's all.

DAD: Of course it's not too good the other side of the school. Sometimes I wonder if we shouldn't do something about things over there.

MOTHER: Oh, I don't know. Our children have so much to do right around here, they never have to go over there. Besides, like some of us said today, there isn't much you can do about people like that. They are all the same, lazy and shiftless.

DAD: I wouldn't be too sure about that. Could be they'd be quite different if they had a chance.

MOTHER: Mrs. Heyms say it's people like that woman who spoke to us today who get everyone all stirred up and then they use our money for taking care of children whose parents don't care.

DAD: Still, I wonder sometimes when I see some of those people; maybe all they need is a chance, the children anyway.

MOTHER: You know, I was thinking today, as I walked along, what a nice street this is—our lawns, our trees, good houses, the right kind of neighbors.

DAD: Nothing smug about us, is there?

MOTHER: John, you're teasing. You know you're as proud of this community as I am. But come on, let's get ready. Jack, Mrs. Heyms thought maybe you and Dick might like to go to the movies.

JACK: You bet—but, say, Mums—before we go . . . I guess I'd better tell you; I was playin' ball today an' you know what, there was a hole in my pocket an' I didn't know it, an' look, Mums, every bit of my money was gone before I noticed it. We looked an' looked for it but with all the kids playin' and stirrin' up the dirt an' everything like they did we didn't find it. Maybe, too, some of the kids found it an' took it, I dunno. See how big the hole is. You'll have to sew it up, Mums.

MOTHER: Oh, Jack, how careless of you. Why didn't you notice your

pocket was torn? I can't tell the Heyms you can't go to the show because you haven't any money. I'll get my change purse; but watch your pockets next time. There's the telephone and Dad's already started the car.

JACK: I'll answer it; you g'wan and if it's for you I'll call you. Hello, no . . . wrong number . . . No, I tell you, it's not; it's the wrong number. *Whew, that was a close one. I don't think she believed me either.* Naw, Mums, it was just another one of those wrong numbers. Let's get goin'. Like you said, "the Heyms are important people."

READERS concerned about the community and its effect upon children and child welfare will be interested in the findings of the Protestant Conference on Child Welfare: THE NATION'S CHILDREN, the Church's Responsibility, described on inside front cover of this magazine.—Editors.

Count on the Summer

For significant opportunities for
Christian education

by Ruth Elizabeth Murphy*

HI, MOM! Hello, everybody! Got to hurry or I'll be late for my piano lesson," Mary greeted her Mother's friends in their living room as she rushed through the house. Her Mother was entertaining a group of friends in honor of two out-of-town guests.

"That's just our trouble," Mrs. Sayres explained to her friends. "The children are so busy with clubs, play practice, ball games, or something every afternoon after school! It seems like we never see one another except at hurried meals. I'll be glad when summer comes so we can have some time to get acquainted again!"

"Oh, I dread the summer when all my children are underfoot," exclaimed Mrs. Evans. "Of course, I love them,

but I get so tired when they're all clamoring around me, wanting to know what to do."

"They're fine boys and girls, Mrs. Evans. They need something worthwhile to do because they are so bright and active," Mrs. Blackman consoled her friend. "I think so often we parents fail to make the summer really count for our families; well—and for our community, too, I suppose." Mrs. Blackman was an outstanding leader in church and community and the others always listened when she spoke.

"Maybe so," Mrs. Sayres' voice had a thoughtful tone, "but I think summer is a time to relax and just let things take their own course."

"That's what we try to do," Mrs. Evans spoke again, "but there's no relaxing at our house. You should hear the noise!"

*Director of Vacation Religious Education, International Council of Religious Education.



—Dodds B. Bunch

The oldest girl found Christian fellowship and an enlarged vision when attending a regional UCYM conference.

Count on family experiences

"Which just shows," returned Mrs. Blackman, "that it takes planning even to make the summer count for some rest. But I've been thinking that it ought to count for more than that. You remember last Sunday our minister said that we ought to think through our Christian goals." She summarized the sermon: "He said that every person needs a sense of belonging, believing, and achieving before he can feel secure in facing life. I wonder if we could not use vacation time to better advantage in helping our families to lift up these religious values in living."

"But how would you go about it?" asked Mrs. Sayres doubtfully.

"I think what our family did last summer is a case in point," replied Mrs. Blackman. "Would you like to hear about it?"

The murmurs of assent sounded really interested, so she went ahead. She described how her family had begun their plans for the summer in an early family council. They had listed the interests of each member of the family, discussed all the suggestions, and had worked out a summertime calendar which included the

church programs in which they were to take part. This democratic process, she felt, had given each of them a sense of his own worth and the evaluation of activities had given the children a chance to grow in judgment about the best use of time.

The schedule included time for individual hobbies and for learning skills. It also included activities for the family as a whole, such as painting the garage, taking turns in doing the household duties, going to movies together, reading together biographies of famous persons, and singing around the piano.

Besides taking a vacation in the mountains, they had made a couple of interesting short trips. One of the boys had learned about some Indian caves not far away. They visited these caves and had a chance for informal discussion on the worship of primitive peoples. One of the girls had become interested in one of her science classes in some of the animals that were shown in a nearby museum. The science museum trip led to many interesting informal discussions. They had not thought of themselves alone. They prepared clothing to send to Church World Service and

contributed a CARE package to a family in Germany. They entertained some folks from other groups than their own and had a most interesting time doing it.

There were a great many values, Mrs. Blackman felt, in all of these activities. Learning new skills gave a sense of achievement, doing things together gave a sense of belonging, informal and formal worship gave a sense of working together with God as well as with each other. The family had voted it one of the most worthwhile summers they had ever had.

Count on camps and conferences

"That sounds like a marvelous family summer experience," said Mrs. Parker, one of the out-of-town guests. "We always look forward to our summers, too, but we separate and go to different kinds of camps and conferences. We feel that our children have received a great deal because of their experiences with other groups in the summer."

Asked for more detail, Mrs. Parker explained some of the things they had done and the values resulting from them. The youngest daughter had at-

tended day camp. She was in one of the big parks during the day but was home at night. The day campers divided into small groups so that each could have its own spot in the woods where they could cook their meals and do their planning together. A real sense of community developed as they worked and lived together. And they had a wonderful time. One day after going on a "discovery trail," they showed each other the treasures they had found. It was natural to start singing "This Is My Father's World" as they realized that they were seeing God at work in his creation of the world.

The youngest Parker boy went to a resident junior camp. The highlight of the whole experience was at the end of the week when his small group decided that they would invite another camp group to share with them in a progressive dramatic experience. Taking their lunch with them, they went on a boat hike. As they rowed in their boats, lunched on the shore, or visited various places, they talked of the time when Jesus might have had similar experiences in the out-of-doors. It seemed to the boys and girls that Jesus might have been with them as they closed their evening together around the campfire.

The older son had gone to a resident junior high camp. He could hardly wait to tell his family about the thrilling experience they had when they built an out-door chapel. The boys and girls had become so interested that they had made a real study of church architecture.

The oldest girl, who had been very active in her local youth council, attended a regional youth conference of the United Christian Youth Movement. As she worked with fine Christian young people from other denominations she began to understand the meaning of that deep word "ecumenical." She also caught a vision of the possibilities of what might happen when young people in a community were really willing to work together as Christians.

Count on vacation church schools

"Your summers certainly do sound most delightful," Mrs. Jackson, the other visitor from out-of-town, said. "I'll have to tell you how the families at our church have a good time in

the summer also. We put a lot of importance on our vacation church school. We have found that we can do there some of the things that we cannot get done in Sunday school."

"I don't know much about vacation church schools," said Mrs. Hamilton. "What kind of things do you do?"

Mrs. Jackson launched eagerly into a description. The children in the beginners department had collected things for a "wonder table," and they were interesting to watch as they examined the things that had been brought. Some of them learned to give thanks for food for the first time in their lives.

The "play church" made in a corner of the primary department attracted the attention of all visitors. It was big enough so that the boys and girls could go inside. They had felt a real creative thrill as they made their church and then prepared and gave worship services while sitting inside it.

In the sharing program at the end of the school, the juniors gave a play which they had made up about Paul, when Paul was taking Christianity to Europe. The costumes and scenery were very simple, but everyone could see that the juniors had learned a great deal.

Everyone looked forward to seeing the "Vacation Church School Newspaper" which the junior high school boys and girls had put out. There were two issues: one, "The Athenian Sun," was supposed to have been printed when Paul was preaching in Greece; the other was a current newspaper telling about their own vacation church school work. Young and old stopped to read the newspaper as they passed the screen on which the pages were fastened.

"You see, you shouldn't get me started on vacation church schools," Mrs. Jackson concluded. "We count on our Sunday mornings right through the year to teach our boys and girls, but we must have more time than that, and so we do some of the big things when the children can come every day in the week for a period in the summer. Oh, and I must add that last year our high school boys and girls refused to be left out. They had had such a good time as junior highs the year before that they demanded a department

too. Since some of them were working, they had their classes at night."

"That sounds wonderful!" Mrs. Blackman interrupted. "I should think you could add mothers' classes and classes for retired folks, too, but I have never heard of adult classes in vacation schools."

Mrs. Evans looked tired at the thought of all this strenuous activity. "It may be fine for the boys and girls, but my, it sounds like a lot of hard work to me!"

Count on community planning

"I have to remind you," Mrs. Sayres broke in, "that my children are too busy already. The Y.M.C.A. gives swimming lessons, the recreation commission has a baseball league in the park, the library has story hours, and the various clubs take trips. Our children are torn between loyalties with all these things so I don't see why you speak of the freer time in the summer."

"Oh!" Mrs. Blackman was ready with an answer, "that just shows that we need some community planning. Some of the boys and girls in town are oversupplied with summer programs, while others have nothing to do. I can see that we ought to get all the leaders of youth serving agencies together and try to make a summer calendar for each neighborhood, putting down all the things children can do, including religious activities."

"That's a wonderful idea," exclaimed Mrs. Sayres. "Maybe our church could sponsor it. Oh, I have an idea!" she almost shouted with excitement. "Why don't we have a program at our next family night at church? We could do it like a radio program, and present all these different summertime plans."

"Splendid!" agreed Mrs. Blackman. "Why don't you suggest that to the program committee?" She stood up. "I must be going now, but I want you to know that I wouldn't have missed your party for your out-of-town guests for anything. It certainly has proved to be a most stimulating one for me, and I believe for the others, too. I'm sure something fine will grow out of our visit this afternoon."

And the others, who also felt stimulated by all the new ideas they had heard, were sure of it, too.

Movies That Teach

The church school curriculum takes on a new form

by Gerald E. Knoff*

WELL, I'd say that the showing of that picture would accomplish more than most of our teaching could accomplish in a month of Sundays." "In my mind, nothing could ever replace the skillful teacher. But a good teacher would certainly find those pictures tremendously useful." "Jo Jo's pastor was a likeable chap. I wish we had more like him."

If you had been walking down Broadway on the evening of December 16, 1949, you might have overheard comments like that from a group of men and women in earnest discussion. Strange comments to be made on the Great White Way in the midst of an after-theatre crowd! But these persons were a group of religious education leaders returning from a preview of an unusual group of films.

It was a modest affair, as Broadway uses the term; three twenty-five minute films and a small group of men and women in an obscure projection room, reached by a creaky elevator. Yet perhaps it was a more important first showing than the glaring signs around Times Square, announcing the latest stupendous miracle, fresh from the amazing men in the sport shirts and hand-painted ties.

In that little room there were shown that night the first three films prepared especially to enrich the regularly established curriculum of Christian education. "Birthday Party," "A Job for Bob," and "What Happened to Jo Jo" are the first of their kind.

The production outlines were prepared by the International Council of Religious Education, the films were produced by the Protestant Film Commission, and the prints are being distributed by the Religious Film Association. From start to finish these

films are the product of denominations in cooperation.

Perhaps it would be interesting to know something about the long process which finally resulted in these black and white images on the strips of celluloid film. The story goes back farther than you think.

During the summer of 1947, a group of persons were called together at the University of Southern California, by the Rev. Howard E. Tower of the staff of the Methodist General Board of Education in a three-weeks' seminar on audio-visual education. One of the work groups there decided to try its hand at writing production outlines for curriculum films. A number of such outlines were written, criticized, and rewritten in the light of frank and spirited comments.

Toward the end of that summer, Dr. C. A. Bowen, Editor of the Methodist Board, generously placed these outlines at the disposal of all the Protestant churches working through the International Council, representatives of whose lesson committees were meeting from September 1-6, at the Fourth Annual Visual Education Workshop at Green Lake, Wisconsin.

Here the production outlines were thoroughly rewritten in the light of comments from Baptist editors, Congregational-Christian children's workers, Presbyterian youth editors, and other skilled and experienced persons.

Finally it was said, "Well, they're ready now for the International Council." So the outlines went on through the reviewing process of the Council and were approved in February, 1948.

But since the International Council does not make curriculum for local churches, the denominations entrusted the outlines to the Protestant Film Commission, asking it to produce curriculum films based upon them.

Paul F. Heard, the Executive Secretary of the Protestant Film Commission, then went to work to secure not only the best technical assistance, but also the educational guidance of denominational Boards of Christian Education to make sure that the films would be of the greatest usefulness in Christian teaching. The securing of adequate financing for the films was also a problem which took careful planning.

Meanwhile the Council's two lesson committees had established a joint committee on visual materials. Outlines are now developed, not as interesting and useful independent items, but as needed supplementary resources for definite curriculum units.

"Birthday Party" tells the story of the unconscious cruelty of a little girl who carelessly wounded the spirit of a playmate who was never sure whether she was in favor or out. Formal Sunday school teaching about the Golden Rule didn't seem to mean very much until one day Janie was brought face to face with the agony she was causing her little friend. The Junior Cycle Graded unit in the winter of 1951 will find "Birthday Party" useful. So will the October-December, 1950 quarter of the Uniform Lessons, *Growing in Christian Living*. Many junior department church groups will be helped by this film.

"A Job for Bob" deals with a problem almost all young men face, that of finding the job in which they can make a contribution to the work of the world. Working in the machine shop didn't have the prestige some other jobs had. Monkey wrenches didn't have much glamour, until one day when Bob saw how they could be improved. Those youth groups using the unit, *Make Up Your Life*, in the Senior Cycle Graded series for May, 1950 will find this film especially useful, as will other youth groups in the church.

The third film those leaders saw that night on Broadway was "What Happened to Jo Jo." You've met Jo Jo. She's a high school teen-ager, eager to reform the world, very intent, and with more than a dash of sentimentality. Cleaning up Mulberry Street and making it a better place for those "poor, unfortunate people" to live in seemed a very romantic idea ("challenging" was the way she

*Associate General Secretary in Educational Program and Research International Council of Religious Education.

probably put it). But one evening a flying stone, hurled by Mulberry ruffians on the prowl, clipped her on the forehead and left an ugly scar. Then Jo Jo found something else was needed; forgiveness, hard work, patience, realism, and the substitution of deep understanding in place of priggishness. But Jo Jo made the grade. She, her Society, and Mulberry Street were the better for it.

Youth groups working on the lesson unit, *Make Up Your Life*, of the Senior Cycle Graded Series scheduled for May, 1950 will find that this film has been prepared with their needs in mind. Fellowship groups will have good discussion following its review.

Super-colossal? Stupendous? Thrill

of a lifetime? Pictures of the century? Eighth wonders of the world? No, none of those things. Broadway probably will not notice them. They'll not make Hollywood movie history. But they will be useful means of teaching the Gospel, good ways to spread the glad news of Christian living among children and young people.

Perhaps that is important, too. It would not be the first time that the seemingly small things of life proved to be of lasting importance, and the apparently big things were forgotten with the coming of the next sunrise. What was that verse? "And the world passes away, and the lust of it; but he who does the will of God abides forever." (I John 2:17 RSV).

which moved freely. Two children worked together, moving the handles back and forth.

An outdoor churn was made by tying a piece of cloth into the shape of an animal skin. This was fastened to a window frame in the primary room. The children "churned" by moving the "goat skin" churn with their hands or a stick.

An oven was fashioned from building blocks, which were secured at little cost from a lumber yard. They were sanded smooth and free from splinters, and finished with a coat of shellac. The well was a corrugated box. The interior of the house was very simple. A low table was used on which the children placed fruit and the equipment for weaving which was a part of the construction of the furnishings.

The whole scene made it possible for the children to enter into an atmosphere of life in Bible times. The house was discussed as each part was made and pictures and books showed the children how the articles should look. They knew that their efforts were crude, but the joy of creating the house made up for any lack of perfection.

Weaving a sleeping mat

A committee had decided to make a sleeping mat and weave it by hand. A frame was made of lath and measured about 24" by 36". Small-headed nails were driven about an inch apart along the frame. Strong carpet warp was attached, winding it up and down the frame until it was completely threaded. The weaving was done with strips of cloth about three inches wide. An old sheet provided the white. Mothers sent pieces of blue cloth. The teachers bought a yard of red which was used in the borders. The children planned the pattern. They decided that it would have three rows of blue, three rows of red at the ends. The center would be white.

Weaving was done with needles made of pieces of corrugated box one and one-half inches wide and about six inches in length. A hole was made in one end and the cloth pushed through this. These did not last throughout the project, but the leader had a supply on hand, and when a needle became limp and bent, another was provided. The children took turns weaving, and the rug was

Let's Make a Palestinian House

Third in a series of articles describing favorite
types of creative activities with children

by Ruth Armstrong Beck*

MAKING PALESTINIAN HOUSES is a worth while activity and experience for boys and girls from the primary through the junior high ages.

The youngest children love to "play house" and their experience should center around a house that is big enough for them to go into. They should work and play with properties which are large in size, life size, if possible.

Making a simple play house

A most valuable and effective Palestinian house of this kind was made in a simple way. For a third wall a blanket was tacked to the wall near a corner of the room, with the other end tacked to orange crates which were stacked in front to make the fourth wall. The crates were placed in two rows to leave space for a door. These crates had to be fastened together so that they would not topple over, but this carpentry was accomplished with a few extra

pieces of wood and a few nails. A blanket was tacked to the tops of the crates, covering the space inside which was almost square. The fact that the door went clear to the top made no difference to the primary children. The tall door gave light for the room inside and so served a double purpose. All the articles used in the house were large. Two quart fruit jars, painted gray, served as grain and water jars. Large baskets were brought and used for storing grain and meal.

The mill for grinding grain was made from a circular piece of wood, two round pieces of cardboard, and a dowel stick. A hole was drilled part-way through the center of the wood, which served as a base, and the dowel fitted tightly into this. Center holes were also made in the two round pieces of cardboard, which were then slipped over the dowel, fitting loosely. Cloth handles were stapled to the outer edges of each piece of cardboard. The grain was put between the cardboard pieces,

*Clinton, Oklahoma.

finished without becoming tiresome. Care had to be taken not to pull the cloth too tightly in the center of the rug, but the children found the secret of keeping each row in place and the rug was lovely when finished.

Making small models

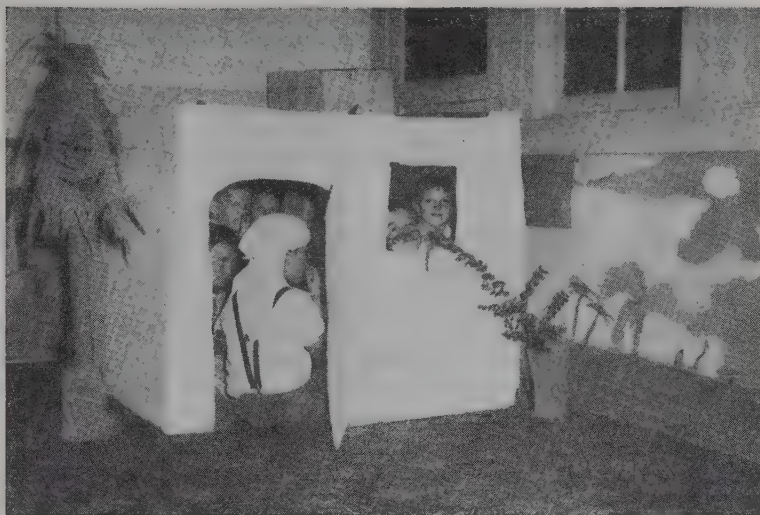
Sometimes it is best to make small houses. Older children enjoy creating models very much. Houses may be made of wood, soap, clay, and cardboard boxes. Probably the best way is to use a strong cardboard or wooden box, inverted, for a frame. A wooden one is fine, as it will stand more manipulation than the cardboard.

In beginning a house, the plan should be made, and holes cut for the doorway and windows. The outside stairway should be located, but this will be attached after the house is under way.

In choosing a material to use as an outside coating for the box, to make it look like stone, stucco, or rock, there is opportunity for a wide choice. Pictures help boys and girls decide what they wish to achieve. One group spread the house with putty and pushed small stones into it, making a very genuine looking stone house. Clay cracks in drying and is expensive if oily modeling clay is used.

Probably the best and most practical mixtures are flour and salt mixture and paper pulp mixture. In the first, flour and salt are used in equal parts. Add enough water to make the mix thick enough for application, but not thin enough to run off the sides of the house. Use a knife or small stick (tongue depressors are good) and apply the mixture to the sides to simulate stones. Make a framework for the stairs and cover it with the flour-salt mixture. It may be attached to the house after the house is dry if this seems the most practical way to get the work done.

For making paper mache' pulp, cut newspapers into small pieces. Place in a pan with water and boil for about fifteen minutes. This sterilizes the papers and removes the ink or a large part of it. Drain off the water and cool. Measure the paper pulp. To four cups paper pulp, add two cups of flour and one cup of salt. Mix thoroughly with the hands. If it is too dry, add water so that



Ruth Reynolds

Children inside a play house, Palestinian style. They have also made a scenic background and a palm tree to add local color.

it can be mixed into a smooth clay-like consistency. The secret of making good paper mache' is all in the mixing. All bits of paper must be mixed with the flour and salt so that it will be smooth. When applied to the house, it should be put on by hand, not spread. Apply in small amounts, smoothing with fingers slightly moistened with water. Sometimes a coat of paste or glue on the house will help the paper pulp adhere permanently.

It is true of both flour and salt and paper mache' pulp that the houses should be dried in the sun and air if possible. Church basements are sometimes damp and this might cause articles to mold. Place in a sunny window and they will dry to a hard stone-like material. The salt crystalizes on the surface, showing a shiny glow. Under ordinary circumstances these houses will last for many months.

Stairs are not easy to keep substantial if simply folded out of paper or cardboard. They need to be reinforced from underneath. One group made stairs by placing small match boxes in position and gluing them together. A piece of cardboard was cut to shape and glued on the outside to make the steps firm and strong. The whole was covered with salt and flour mix.

Properties and furnishings for the box houses must be made to scale. Older children can do this, but care should be taken that intricate detail

does not make the project discouraging to the workers. Modeling clay is best for wells, water jars, baskets, mills and fruit. Small pieces of woolen material may be cut for rugs and sleeping mats.

In summary

In making Palestinian houses, keep in mind the following points:

1. Have a real reason for making one and use for it during the unit of study.¹
2. Keep in mind what is to be done with the house when it is finished.
3. Have plenty of resource materials ready for the children to use: books, pictures, and directions for any unfamiliar process.
4. Make it possible for leaders to experiment in advance with any new material to be used. Paper pulp should be tried out, lest it delay the work if it should not be correctly mixed.
5. Let the children use their ideas and work out their problems. Give friendly guidance and work with them, at times, but not for them.
6. Enjoy the project with the children.
7. See that children learn to keep the room clean as they work. Clay and paper mache' will stick to rugs, tables and clothes. Have these covered and provide aprons for the workers.

¹See "Let's Make a Mural" in the December issue for principles and methods underlying the use of creative activities.

Taking Stock

by Vernon McMaster*

The year's series, "Companions in Service" comes to a close with this issue. Throughout the year the Rev. Mr. Vinton, the minister, and the teachers of his small church school, most of them inexperienced, having been making a valiant attempt to do a good job of administration and teaching. At this May meeting they are looking back over the year's work. In spite of partial failures and discouragements, they have been captivated by the fascination of religious teaching, intelligently directed. They are looking forward hopefully to the next year.

AT THE NEXT MEETING I want you to say just what you think about what we have done this year," George Barclay, the church school superintendent, had told the teachers at their April meeting. "Don't pull any punches. We want to have a frank self-appraisal. That's the only way we will be able to improve our work next year."

The teachers and officers had taken him at his word and came to the May meeting full of comments and recommendations. Jane Peterson, who was always definite in her opinions, had learned during her work with the beginners children the effectiveness of praise over blame. She began the evaluation session by saying, "I would like to say how much I appreciate these monthly meetings we have had for the officers and teachers. They have been so helpful I hope we have them again next year."

Ernest, the organist who played for the older classes, seconded this comment. "I didn't really expect to come to many of these meetings," he confessed, "but they have been so interesting I've been present at nearly everyone of them. You have made teaching seem like so much fun that I would be ready to try teaching a short course in church history to one of the older groups." Lucy, the secretary, who was taking notes, put this down as a future possibility.

"You may all take bows," said George Barclay, "since you are the ones who have been running the meetings. I would like to add that I think one of their chief values has

been the course Mr. Vinton has been giving us on church history. I know I have learned a lot from it. I hope he will agree to lead us in another content course next year, possibly on some phase of Bible study." The others echoed this suggestion and Mr. Vinton's expressive face showed his gratification.

George then called on Miss White-side, the leader of the teacher training class. "The high point of the year for me, of course, was the community leadership school," she said. "It was really a demonstration class for my benefit."

"I thought well of the leadership school myself," admitted Mr. Vinton with a smile, since he had been the chairman of the committee responsible for it. "I take it that you all want to participate in it again next year."

"You know we do," agreed George, as the others nodded their heads. "Frank, you're next. What ideas are you bursting to express?"

"I've been thinking about our record system," said Frank Nurdyke. "I think we ought to do more than just mark pupils present and count up how many come each Sunday. At the training school one of the speakers talked about having big personnel cards, one for each person who attends the church school. This card would carry a cumulative record of each pupil from the time he enters the school. It would give information about his home and school and would also list the courses he has taken here, and the special recognitions he has received, and his talents, and the other church groups he belongs to. The speaker said that

such records are the first step in evangelism. That sounded silly at first, but the more I have thought of it the more I think he was right."

"That's a wonderful idea," said Lucy, the energetic secretary. "I could order the cards and get to work on them this summer, putting down all the information I can find about each pupil."

Mrs. Williams told her, "We could all help by filling out as much as we can of the cards for the children we know." There was some talk as to where these cards would be kept and who could have access to the information on them. This was followed by a discussion on substitute teachers, brought up by Sue Powell.

"Last fall when the children were sick and I had to be absent for two Sundays, I had a hard time getting a substitute. The class mother idea didn't work out at all in my case. I think we ought to have a better plan."

"Other teachers have had the same difficulty," said George. "I was talking to some of the other superintendents in town the other night and one of them told me of a school that uses a man and his wife to teach each class. He claimed that this solves the problem. It sounds all right except, what about single teachers? We have some excellent unmarried teachers and I wouldn't give them up."

"That wouldn't do anyway in my case," replied Sue quickly. "My husband is out of the question. He hasn't the faintest interest in teaching."

"My wife would say the same thing about herself," put in Henry Potter. "She'd claim that I would push all the work on her and she might be right."

"Well I don't know," said Dorothy Kean. "I think Bert might like helping me with my class. We're always talking it over anyway, and he's wonderful with children. I think I'll ask him to be my co-teacher next year; that is, if I'm asked to teach again."

"Is that a subtle way of making sure you get the job?" asked Mr. Vinton with a smile. "Just remember, appointments haven't been made yet and I refuse to be tricked into advance commitments. George and I will be guided entirely by your past record! And I warn the rest of you

*Archdeacon of Montgomery, Alabama.

not to try any similar tricks!" This brought down the house! Dorothy pretended to be hurt. It provided a welcome break in the solemnity of the meeting.

"Let's not make the plan of couples teaching obligatory," said Miss Whiteside. "I'd be out of a job, and what about all the boys and girls I am training? They'd have to get married before they could teach!"

"Just the same, it will be fun for two brave souls to try the experiment," said Mr. Vinton. "But what about substitutes for the other classes?" Various suggestions were made, none of them new. It was finally decided to make the old methods more effective by associating the substitutes more closely with the teacher and class each Sunday.

This led into a discussion of the courses being used. Frank thought it was all right for the minister and superintendent to outline the general topics to be covered in each group, but that the teachers ought to have more choice about the materials to use. Mr. Vinton said that he thought the teachers were ready now to go into the total planning and to see why certain subjects were recommended by the denomination for each age group. Frank insisted that what he was interested in was the text materials and that he would like to see what other courses there were on the same subject he was teaching. Mary Billings, the librarian, agreed to send for samples of the various types of materials recommended by their Board of Education, for the teachers to look over.

"You certainly ought to have all the resources you are willing to use," said Mr. Vinton. "As long as we keep our goals in mind and know the direction we are taking, I want you to be free to make your selection of materials. And, of course, I want to have individual talks with each of you as you plan your year's work, the way we did last summer."

This discussion cleared the air. The teachers recognized that individual hobbies of the teachers were ruled out; the church school would continue to have a carefully coordinated program with each course doing its part to reach the goals already established.

Henry Potter's chief contribution to the evening's evaluation was

pointing out the need for more contacts with the boys and girls outside the class period. He had found that this was very important with his junior high group. Tentative plans were made for increasing fellowship among the pupils and teachers outside the class.

Another proposal which brought on considerable discussion was that of having more meetings of the whole school together, for worship and for looking at projected pictures. Parents could be invited to these meetings. Most of the teachers approved this, if it would not take too many of their class sessions, but Ida Williams and Jane Peterson objected strenuously to keeping the nursery and beginners children with older groups for any length of time. It was finally agreed to limit the number of these joint sessions, probably using them for special seasonal emphases, and to let the small children come in only for such parts of the program as would be meaningful to them.

Since it was getting late by this time, Mr. Vinton was called on for the final word.

"Seldom in my experience," he said, "have I had such a loyal and interested group of teachers and offi-

cers. Our program has had its weaknesses, as we have begun to see this evening, yet much good teaching and administration has been done. One of the significant rewards has been the increasing interest and cooperation of the parents. I hope that this will be even greater in the year to come. In fact, there is no reason why the parents should not take a good deal of responsibility for planning our whole program. After all, it is their children we are teaching, and if they have a share in making the plans, I can see some real possibilities for effective religious teaching in our homes. If that can be done in addition to what we are trying to do in the church school, there are thrilling possibilities in religious development for both parents and children. I believe we are on the right track. With God's help we can make it a direct highway to the Kingdom of God in our own community."

The teachers and officers smiled at Mr. Vinton's cautious enthusiasm. Truly it had been a good year in the church school. The next year would probably be even better. And it had been fun, and deeply satisfying, too, to work together as companions in Christian service.

Good Friday Services for Children

by Dorothy Langdon Yates*

EVEN IN STATES where Good Friday is a school holiday, it means nothing but play to most Protestant children. At least that is the way it was in Midland, Michigan, until through interchurch and school cooperation, special services were arranged for the children. Last year these reached nearly 4,000 children in some thirteen meetings. So far as is known, these services are unique in this country.

A project of the Midland Council

*Midland, Michigan.

of Churches, the children's services for Good Friday have grown from a small beginning in 1937 to become an annual tradition, and now include all school children in the city. At first there were services only for the fourth, fifth and sixth grades and for the junior high school, held in churches near the schools. The little brothers and sisters then wanted something, too, so programs were presented for them in the school auditoriums. For three years the high school has also had an observance. Now, outlying and rural schools in

Midland County have been asking for help to have their own Good Friday programs.

What kind of services are held?

How do you interpret Good Friday to little children? Midland leaders have found that the story of Jesus' death on the cross seems to distress young children more than the Easter theme can comfort them. Hence, particularly for the younger grades, leaders have planned beautiful services rather than mournful ones. They have used candles, and lilies and other flowers to make lovely settings. In story and song, leaders have stressed Jesus' love of little children, and God's love as shown in the awakening of nature in this spring season.

The children in the fourth through sixth grades meet at churches and go in with their teachers. "Just to look at those children's faces in church," one leader said, "makes you know what a wonderful experience their Good Friday service is for them."

One year this leader was watching a group of children enter the church on a lovely Good Friday morning. As one little girl came in, she caught the sunlight streaming through the stained glass windows, and just stopped to look. She held up the whole long line of children while the stream of sunshine lighted up her face. Later, this leader investigated and found that this little girl had probably never been inside a church before. That would be true of many of the children at the services. The Midland Council of Churches feels it is making use of a solemn church day to reach many, many people who might otherwise never be touched.

A typical church program includes hymns, scripture, prayer, special music by a junior choir, a story told by a person selected by the Council of Churches committee, and a message by a minister. Beautiful litanies have been used to make the service more inspiring. The children have enjoyed singing such favorite hymns as "Fair-est Lord Jesus," "This Is My Father's World," "God, Who Touchest Earth With Beauty," and "Tell Me the Stories of Jesus."

The sponsoring committee supplies story tellers for the services. Telling

the story to the children at a Good Friday service is a thrilling experience. A leader on this project of many years says that when she telephones for a story teller a frequent response is, "Oh, I'm so glad you called. I was afraid you wouldn't ask me this year." Many of the stories are taken from the church school texts.

Several times it has been suggested that movies or slides be used for the children's Good Friday services. Leaders have always vetoed this idea. They think of this meeting as a real church service for children, many of whom would never attend one otherwise. Leaders attempt to instill an attitude of reverence in the children and plan every detail in a way to encourage this. Folded programs are used and teachers sit with their pupils.

In junior high school, the student council has taken over this service, which is also held in a church. Its sponsor happens to be a Catholic woman teacher, but she has cooperated with the Council of Churches' committee, and the service has been meaningful. Beyond furnishing the initial inspiration for this service, and standing ready to help if called, the Council of Churches' committee has no connection with the senior high observance, which is sponsored by the Hi-Y.

How are the services organized?

The idea for Midland's Good Friday services for children came from Miss Ione Catton, then member of the staff of the Michigan Council of Churches, at a meeting of Midland Sunday school teachers of several denominations. These teachers took it up with the grade schools, who cooperated from the first. The first service, in the Methodist Church in 1937, was open to everyone, and a large number of school children came. Soon this church became too small for the service. There was not even room for parents bringing in children from a distance.

Then the services for the fourth grade through the junior high were planned for a number of churches, using those nearest the schools and large enough. Leaders each year go over the school registrations and plan where to hold the services ac-

cording to the number expected to attend.

For the first, second and third grades the programs are held in the school buildings. Three years ago the director of the project approached the high school superintendent with the suggestion that they too have a service. This was taken up by the Hi-Y and is participated in by many Catholic boys and girls as well as by the Protestants. Midland has both Lutheran and Catholic parochial schools below high school. These have their own Good Friday services and do not cooperate with the Council of Churches beyond inviting any persons interested to attend their services. Any Catholic and Lutheran children in the public schools are excused to go home if they do not wish to attend the union services in their school rooms or the churches.

The sponsoring agency for the programs is now the Christian Education committee of the Midland Council of Churches. Early in the year this committee asks representatives of the member churches and school officials to meet to plan for the services. The group settles on a theme to be used in all services, and decides on the meeting places.

Then a chairman is appointed for each church where a service is to be held, and a coordinating chairman for the whole project. Each year a number of former committee members serve, along with a group of new members to give both continuity and new life to the program.

Each church chairman selects a committee to work out details for each separate service. As much as possible, children are included on this committee, and are used in the service. Children work on the decorations, sing in the choirs, give the prayers, read the scripture, usher, and otherwise take part. There are many junior choirs and school singing groups in the city, and these are used.

The program in Midland has become a real community tradition, with many agencies cooperating. It has even snowballed to the extent that city police are on duty at the churches to help children across the streets. Good Friday has become more than just a holiday for the children of Midland.

Making Room for More People

Faced with a larger increase in attendance a church school finds fuller use for its existing space

by Paul H. King*

HAVE YOU AS A TEACHER ever wished out loud that you might have more of the time of children or youth for religious instruction? Someone within hearing distance probably told you tactfully that you had better do a commendable job with the time you already had available. Your first reaction would be to take offense at such a remark. However, some serious thought on your part might help you realize that the hour you have on Sunday morning is poorly used.

The same thing is true when it comes to the physical plant of the church. You hear people say, "If we had a little more space, I am sure we could go places." Knowing this is impossible they throw up their hands in despair. In many instances the building is inadequate and, no matter what is done, the accommodations still remain scanty. And yet, in spite of the inadequacy of facilities, a church that has leadership with vision can do more with the available space.

We faced a crisis situation

Two years ago, through the effort of the Protestant churches in Cleveland a National Christian Teaching Mission was conducted. This was a part of the great cooperative program of educational evangelism administered through the International Council of Religious Education and the Federal Council of Churches. Through the census which opened the mission it was found that thousands of people residing within the shadows of many Protestant churches still remained unchurched. Their names were therefore placed on the responsibility list of some specific church.

Our church, which already had a membership of nearly four thousand, was assigned the responsibility of four hundred families. A breakdown

of the statistics revealed that the church would ultimately have to provide for fourteen hundred people in addition to the existing fellowship.

Realizing the immediate challenge, the church began to study the various ways by which new people could be assimilated into the existing program and the possibility of organizing additional groups to take care of new members. The physical plant was obviously inadequate, though large, but there was not time to think of a new building. The need had to be provided for immediately.

Other churches were meeting similar emergencies by the multiple use of their facilities—scheduling classes and services at various times and using the same rooms for two groups instead of one. So the question was asked, "Is our building *really* serving the greatest need?" Committees responsible for the work of the church, along with the professional staff, began a study of the conditions. After extensive investigation it was generally agreed that the existing plant could render a greater service in such an emergency by staggering the program and offering three sessions of the church school on Sunday morning. The time on Sunday evening could also become a vital part of the program. Too often, we decided, churches try to crowd all of their educational work into a one-hour session on Sunday morning. There is no written or unwritten law that states that all religious education has to be done during one hour on Sunday morning.

As our church attempted to explore the possibilities of an expanded program, several guiding principles were kept in mind:

First, the critical conditions and opportunities should be studied by as many groups as possible. One committee or board can do an excellent job; but, when their findings are presented to the over-all church body, they would not be accepted as

readily as would be the findings of many different groups.

Second, there must be great flexibility. In planning an expanded program, traditional meeting times for the church school, the church service, and old meeting places must be forgotten. Tradition is hard to overcome.

Third, a study of the interrelationship of the various groups within the church must be made. This is one of the most important steps in projecting the program. Quite often there is a definite relationship between the meeting time of children's and adult groups.

Fourth, the church building should be used seven days a week. Perhaps some effort should be exerted to decentralize Sunday morning. This is usually more practical in a community or neighborhood church. There are groups that can meet at designated times other than Sunday mornings. Whenever space is at a premium, in many instances a considerable amount of the work with older youth and young adults can be accomplished on Sunday evening, when there is plenty of space.

We staggered our program

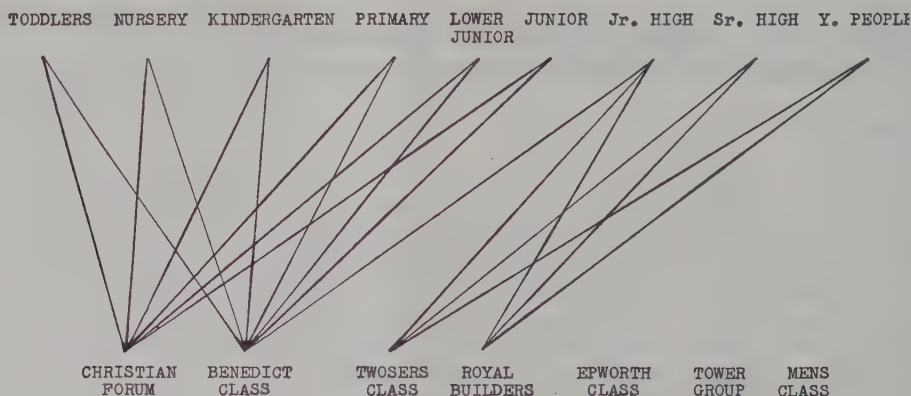
A study of the chart accompanying this article reveals the way the three sessions were planned. Notice the schedule before and after the study was made. Originally, the 9:30 A. M. session was crowded beyond reason. The building was fairly large; and yet, during the church service only the basement rooms were available. The second session held during the church service was made up of a different group of children. Floor space was so limited that an expanded session for children was out of reason.

Further study of the interrelationship chart makes evident how logically the divisions were made. Whenever the Christian Forum (30 to 40 years of age) and the Benedict (35 to 45 years of age) married couples' classes met, it was necessary for their young children to have a similar opportunity for Christian nurture at the same time. An additional session for the younger children was therefore arranged for the period after church. The same administrative leadership is used in the two sessions but there are two sets of teachers. The planning for both ses-

*Minister of Education, Lakewood Methodist Church, Lakewood, Ohio.

Chart Showing Interrelationship Between

Church School Departments and Adult Classes



sions is made in one teachers' meeting. Children are encouraged to stay in one session all during the year.

Several weaknesses experienced in the old schedule were still handicaps in the new plan. The members of the Benedict and Christian Forum classes still had to decide whether they wanted to attend the church service or their class regularly or alternately. They could not attend both regularly because the children could attend only one of the two duplicate sessions and someone had to take them home. An extended continuous session for all the children was still beyond reason because space was still limited. An extended program would have required twice the space used in the two-session group plan.

The Twosers (45 to 55 years of age), Royal Builders (50 to 60 years of age), Epworth (65 years and up), Men's (40 years and up), Tower (business and professional women) adult classes had no children in the lower departments. It was obvious, then, that they could meet at a time when the children were not in session. This group of adult classes, along with two youth groups, were placed in the early period for a teaching session only. The church service at the second hour was to provide their worship experience. By placing these seven units at the first hour the rooms were then made available for a second and third occupancy throughout the morning. For example, the suite of rooms used by the senior high and older youth was occupied by the growing intermediate department at

Former Schedule

9:30—10:30

Church School

Epworth Class; Tower Group; Men's Class (adults without children in church school)

Twosers; Royal Builders (adults with children in high school)

Benedict; Christian Forum (adults with children in younger grades)

Young People; Senior High; Junior High (young people who could come to church school without parents)

I SESSION

Juniors

Lower Juniors

Primary

Kindergarten (both 4 and 5-year olds)

Nursery

10:45—12:00

Church Worship Service

All adult and youth groups in church service, except parents who had to take children home from the First Session; no room for them to stay through both.

II SESSION

Lower Junior

Primary

Kindergarten (both 4 and 5-year olds)

Nursery

(Different children from those attending I Session)

New Schedule

9:00—9:45

Church School

Epworth

Royal Builders

Twosers

Men's Class

Tower Class

Young People

Senior High

(These are youth and adults without children or with children in youth groups)

10:00—11:00

Church Worship and Church School

Adults and youth at 9:00 A. M. church school attend the church service. Also adults with children in lower grades, and all others.

I SESSION

Lower Juniors

Primary

Kindergarten (4-year-olds)

Kindergarten (5-year-olds)

Nursery

Toddlers

11:15—12:15

Church School

Benedicts; Christian

Forum (These are adults with children in lower age groups)

Junior High

Juniors

II SESSION

Lower Juniors

Primary

Kindergarten (4-year-olds)

Kindergarten (5-year-olds)

Nursery

Toddlers

the third period.

The Sunday evening program carried two additional opportunities for adults. A much needed group for single young adults and a young married couples' fellowship were organized. These groups gave considerable service in supporting the morning program as teachers, choir members and ushers.

The new schedule has provided

facilities for an increase in the church school enrollment and has placed the church service at the center of all morning activity.

There is still need for additional space and a building committee is now making plans to provide better facilities. For the time being, however, the church is rendering a great service to a community, which makes it a greater church.

Primary Department

by Melba Petersen*

THEME FOR APRIL: *Changing Life at Easter*

For the Leader

Easter is a time of very deep religious significance for adults, but the small child's mental immaturity and limited experience keep him from understanding our adult concepts of Easter. Yet it is a time in which he too can share and gradually build the foundations for later appreciation and comprehension. He can share in the sense that this is a festival of life and beauty and joy, a time when we honor Jesus and rejoice that his spirit still lives today in those who follow him.

We do not wish to dwell on the death of Jesus but rather on the facts that Jesus' spirit still lives and that he can be as real to us as he was to the early disciples. When the question of death does arise, the wise teacher helps the child to understand that our bodies are just houses in which we live, that though our bodies die our spirits live on.

The sacrifice that is such a meaningful part of Easter for an adult again is difficult for a child to comprehend. However, some foundations may be laid for later understanding. Taking turns, giving up something he wants so another child may have it, working on a gift for another person may all lead to experiences of sacrifice at the primary level.

Resource Materials

SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

"O God, Whose Laws Will Never Change," No. 15

"Blue Sky, Soft and Clear," 17

"Life Out of Death," 21

"Often Jesus' Friends Remembered," 81

"All Glory, Laud and Honor," 89

"We Will be Merry Far and Wide," 96

"Christ's Holy Morn," 97

"God Made Us a Beautiful World," 136

"Rejoice, Give Thanks, and Sing!" 178

From *When the Little Child Wants to Sing* (Westminster or Judson Press)

"Easter Day," 50

"At Easter Time," 51

"Lo, the Winter is Past," 112

From *Sing, Children, Sing* by Edith Lovell Thomas, The Abingdon Press.

"Surprises," 3

"What Do You Think, Dear God?" 4

"Sing, World, Sing," 56

"Joy is Abroad," 57

"Easter Voices," 58

"Life Out of Death," 60

Many of the songs in the above list can be sung to the children, or used as poetry.

*Chicago, Illinois

BOOKS

Thoughts of God for Boys and Girls at Easter Time, The Connecticut Council of Churches, Inc., 11 Asylum Street, Hartford 3, Conn. 30c. Devotional readings for boys and girls.

The Observance of Easter, Amelia W. Swayne, Committee on Religious Education, Friends General Conference, 1515 Cherry St., Philadelphia, Pa. 30c. A fine little guide for the leaders containing reference materials and suggestions for its use with various age groups.

While the Earth Remaineth, Jeanette Perkins, The Pilgrim Press, Boston, 30c. A springtime unit on change and continuing life describing six primary services of worship preceding and including Easter.

April 2

THEME: *We Honor Jesus*

WORSHIP CENTER: "The First Palm Sunday" by Elsie Anna Wood or spring flowers arranged with a few palm branches.

PRELUDE: "The Palms" by Faure

CALL TO WORSHIP: Psalm 107:1

LEADER:

Today is Palm Sunday. In churches all over the world people have gathered to honor Jesus and to remember a time when he was honored while he was still on earth. The song Miss played is one that is played and sung in many churches today. It is called "The Palms." Another happy song that we sing on Palm Sunday is "All Glory, Laud and Honor." It is a very old hymn which has been sung for hundreds of years. Let us sing it now as we think of the joy of that first Palm Sunday.

SONG: All Glory, Laud and Honor¹ (if the words as given in the book seem too difficult to learn, those printed below may be used.)

All glory, laud and honor
To Jesus now we sing,
The lips of little children
Made sweet hosannas ring.
The people honored Jesus
With palms and flowers gay;
We too can bring our praises
In prayer and song today.

STORY:

HONORING JESUS

Joel was sitting in the doorway to his home with his legs crossed under him and his chin in his hands. It was a beautiful day, but Joel had a scowl on his face. He had wanted to go to Jerusalem with his father that morning, but his mother had needed him at home to help with some of the work. Now he had finished with his tasks and the day wasn't half gone.

He looked at the small donkey tied to a post in front of the house, and his scowl

disappeared. Next to his mother and father Joel loved the little donkey more than anything else. It had been born last spring just about this time and he smiled as he remembered how it had wobbled on its new little legs as it stood for the first time. His father said he could have it for his very own if he would care for it and keep it clean. Joel had remembered to feed it every day. He had taken it out to the fields for exercise, and he brushed its coat until it looked clean and beautiful. His father had said they would teach it to carry him so he could ride. Joel smiled as he thought of the fun they would have together then.

"You look hot and dusty, Little Grey One," he said as he ran to get the donkey a pan of water. When the donkey had had a drink, he nuzzled his nose into Joel's shoulder to let him know he was glad for the drink. Joel had brought the brush out too and started to brush the donkey. "We will make your coat shine, Little Grey One," he said. "When I am through brushing you there won't be a finer looking donkey in the whole country. I guess even a king would like to ride on such a handsome donkey." Little Grey One stood very still while Joel brushed all the dust from his coat. The brush went stroke, stroke across his back and sides until every part of him had been cleaned.

Just as Joel was going back into the house some men came toward him. One of the men turned and smiled as he said, "Jesus would like to ride into Jerusalem on your donkey if we may borrow him." Joel had heard of Jesus from his mother and father. He knew how kind Jesus was, and he knew Jesus would not hurt the little donkey.

Just then Joel's mother came to the door and the men told her why they wanted to borrow the donkey. "He has never been ridden before," she said, "and he may kick or bite, but if Jesus wants to try to ride him we will be glad to lend the animal to him."

"I'm sure Little Grey One will behave if I go along. May I, Mother?" Joel asked eagerly. "I could bring him back home again. Please, Mother." The man who held the donkey's rope looked at Joel's mother and said, "We will see that your boy and his donkey are put on the right road to his home again if you would like to have him go." His mother knew she could trust these men so she allowed Joel to go with them and stood in the doorway waving until they were out of sight around a bend.

Joel whispered in Little Grey One's ear as they walked along. "Now you must be a good donkey and let Jesus ride on your back. You are clean and beautiful but you have to be good, too. Jesus is even better than a king because kings are sometimes cruel but Jesus is always gentle and friendly." The little donkey nodded his head as he trotted along, just as though he were trying to tell Joel that he understood and would be well behaved.

Soon they came to the place where Jesus waited for them. Joel loved him just by looking at him. Little Grey One seemed to feel that way, too, for he let Jesus climb on his back while he stood perfectly still. When they started on again the little donkey held his head high and walked

very carefully as though he were saying, "See who is riding on my back. He is better than a king. I will take good care of him."

Many people were going to Jerusalem that day and among them were many who knew and loved Jesus. There were people who had been lonesome and unhappy and Jesus had made them happy again. There were people who had been selfish and mean and Jesus had helped them to be thoughtful of others.

When they saw Jesus riding on the donkey, some threw their coats in the road for him to ride over; some gathered straw from the fields and spread it on the road; some picked flowers that were growing along the side of the road and tossed them before him. This is what they would have done if a king had been riding by. They were telling Jesus, "You are our king, we love you more than we could love any other king." They sang "Hosanna, hosanna, God bless him." As they drew near to Jerusalem more and more people gathered around the little donkey and Jesus. They picked palm branches and waved them as they sang and shouted.

Jesus smiled as he looked about at the faces of the people. He knew many of them and he was glad they were honoring him. Jesus loved each one and wanted them to be happy as they were right now. When they reached the church he got down from the donkey. He rubbed its nose and ears and then turned to Joel. "Thank you for letting me have the donkey," he said. And he smiled at Joel as he said it so that Joel felt all warm and happy inside. Then Jesus turned and went into the church to pray to God.

As Joel and Little Grey One trudged home over the dusty road they each had their own thoughts. Little Grey One walked with a new dignity.

As Joel thought of the wonderful things that had happened that day he put his arm around the neck of his little donkey and as they trudged home he sang again, "Hosanna, hosanna."

PRAYER:

Let us remember Jesus who spent his life helping people.

(Silence)

Let us remember Jesus who taught men even to love their enemies and to return good for evil.

(Silence)

Let us remember Jesus whose spirit still lives on where people love and serve each other.

(Silence) Amen.

April 9

THEME: *Jesus Is Alive*

WORSHIP CENTER: An Easter lily and a favorite picture of Jesus, perhaps Sallman's painting of the head of Christ, or Wood's painting of Jesus with the children. It should be a picture that has fond associations for the children.

PRELUDE: "I Know That My Redeemer Liveth" or "Hallelujah Chorus," if available on records.

CALL TO WORSHIP: Psalm 98:1

SONG: "Christ's Holy Morn"¹

LEADER:

We are happy on this Easter Sunday as we remember Jesus. We like to remember the kind things he did for people when he was alive. Let us think together of some of the things we know about Jesus. (Allow enough time for the children to recall favorite incidents and verses they have learned.)

STORY: For the Easter story, the one given in the Junior Department program for March 9 on page 22, "We Have Seen Him," may be used.

SONG: "We Will Be Merry Far and Wide"¹

PRAYER: Thank you, God, for the lovely springtime. Thank you for Jesus who taught us how to live. We are grateful for Easter and its promise that Jesus is still with us. Amen.

April 16

THEME: *The Law of Change*

WORSHIP CENTER: Contrasting forms of life such as a dry bulb and a bright flower, a bare branch and one that has been forced with blossoms, a cocoon and a picture of a butterfly.

PRELUDE: "Spring Song" by Mendelssohn

CALL TO WORSHIP: Genesis 8:22

SONG: "Life Out of Death"¹

LEADER:

Spring brings many changes and surprises every year. In the winter time the trees are bare and the grass is brown and dead. We see flowers only in florists' windows or on our mother's window sills. There aren't many birds around, and everything is cold and dreary outside. Then suddenly spring comes. The days get warmer; we see the first robin hopping about, little green shoots of grass start coming up out of the ground and the whole world is beautiful in its new spring dress. God planned his world so there would be change and growth. Let us think of some of the changes we can see about us and the plan behind them.

(Suggestions may be taken down as the children make them. An attempt should be made to record the whole cycle, such as: moth, eggs, caterpillar, cocoon, moth. This can be recorded in the form of a chart of the changing forms of life. From these lists a litany may be composed, or the one given below may be used.)

LITANY: (Refrain is "Rejoice, Give Thanks and Sing!")¹

For the flower that grew from a dry, brown bulb,

(Refrain)

For grass that is new and green, for leaves budding on the trees,

(Refrain)

For the beautiful butterfly that was once a little caterpillar,

(Refrain)

For laws that we can depend on,

(Refrain)

PRAYER.

April 23

THEME: *People Can Change, Too*

WORSHIP CENTER: Reminders of changes that take place in nature.

PRELUDE: "All Creatures of Our God and King"¹

CALL TO WORSHIP: Psalm 147:1

SONG: "O God, Whose Laws Will Never Change"¹

LEADER: I would like to tell you a story today about another kind of change that took place because some people were thoughtful. Changes occur not only in nature but also in human life. Boys and girls can change as well as flowers, grass, trees and animals. Sometimes God needs our help to bring this change about.

STORY: "Peter Finds a Friend"

Peter sat alone in one corner of the schoolyard. All about him groups of happy children were playing various games. No one seemed to notice that Peter was there at all. Peter didn't try to join the groups; he just sat still and watched, as he had done for many days. Soon the bell rang and Peter went back into the school with the rest of the boys and girls.

In the school the children gathered around tables for their art period. Some of them were cutting, some pasting, some coloring. Peter was holding a crayon over a piece of paper but he wasn't doing anything with it. He had made a few lines but then he had stopped and sat watching the others as they busily made various things.

Bob looked over at Peter and nudged his friend, Jim. "Isn't he a dumb-bell," he said. "He doesn't know how to do anything. I think something must be wrong with him."

Jim wrinkled up his nose. "He certainly doesn't belong in this school," he replied.

That night Bob told his father about Peter. He thought it would make his father laugh but instead he frowned in a puzzled way. "It sounds to me, Bob, as though Peter needs some friends more than anything else."

"Oh, Dad, you certainly don't expect me to be friendly with him, do you? All the other fellows would laugh at me."

"Well, that is really up to you, Bob. I can't tell you who to choose as friends. But I would like to have you remember that verse we have often said together, 'Do unto others as you would have them do to you.'"

Bob thought about it that night and the next day when he went to school he smiled at Peter and said hello. To his surprise, Peter smiled back and started talking about some new kittens they had at his house. But at recess when Bob invited him to join a game, Peter just said no and went to a corner of the playground as usual.

However, Bob kept on being friendly and soon other boys and girls were speaking to Peter and inviting him to join in their games. Then one day Bob's father came home with some news. "I met Peter's father at a luncheon today," he said, "and I found out a lot about him. His mother was ill for a long time and Peter had to live with his Grandmother. He never got out to play with other boys and girls and he has been very lonely. He doesn't know any of the games most of the children play and his father said he was very unhappy until a few weeks ago when some of the boys started being friendly toward him. I guess I know who one of those boys is!"

So that was why Peter never played any of the games; he didn't know them and was afraid to say so! Bob felt sorry that he had ever been mean to Peter. But he would make up for it. Soon the two boys were playing games after school in Bob's back yard. Before long the corner of the playground that had held a very lonely little boy was empty, for Peter had found a friend.

SONG: "The Loving Jesus Is My Friend"¹

April 30

THEME: *How Jesus Changes Lives*

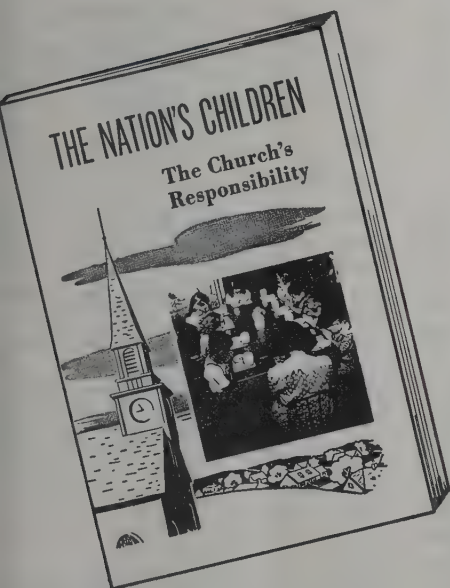
WORSHIP CENTER: Picture of Jesus teaching people, or of Paul preaching.

PRELUDE: "Fairest Lord Jesus"

CALL TO WORSHIP: Psalm 40:5

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SONG: "Life Out of Death"

For the session this morning the leader may recall with the children stories of people whose lives were changed because they followed Jesus. These may include Biblical characters like Peter and Paul, or contemporary people about whom the children have heard.

This should lead naturally into a consideration by the group of ways in which we can change, perhaps recording the children's responses and incorporating them into a prayer. A closing song might be "God Made Us a Beautiful World."

his teaching? May it be so for every one of us here today.

HYMN: "Into My Heart," or stanza 5 of "Thy Works of Love and Friendship, Lord," or stanza 4 of "Take My Life and Let It Be."

OFFERING SERVICE:

Leader: Freely we have received, and let us therefore freely give.

Music during Offering: Hymn tune for "We Give Thee But Thine Own"

Hymn of Dedication: "We Give Thee But Thine Own"

BENEDICTION

April 9

THEME: *Glad Easter Day*

PRELUDE: *Palestrina*, hymn tune for "The Strife Is O'er"

OPENING HYMN: "O Joyous Easter Morning"

PRAYER: We bring thee thanks, O Lord, on this glad day, that Jesus lived and died and rose again to live forevermore, our Saviour and our Lord. Accept this day the praises of our hearts and guide our lives that we may live ever in thy way. Amen.

HYMN: "Christ the Lord Is Risen Today," to the tune *Eastern Hymn*, with "Alleluia"

LEADER: It was the third day after the crucifixion, and the disciples were sad in heart. All through the second day which was their Sabbath, they had stayed quietly at home, mourning their loss. But early, early on Sunday morning, the first day of the week:

SCRIPTURE: Matthew 28:1-10.

HYMN: "The Strife Is O'er," either sung by the group or as a solo. Or it may be read as a poem, omitting the alleluia, by the entire group or by one person.

LEADER: "We Have Seen Him"

Sabbath was over. The first day of the week had come. And the three Marys who had gone to the tomb with spices to anoint the body of Jesus as was the custom, had come hurrying back with an amazing story.

"The tomb is empty!" they cried. "Empty! When we got there the stone had been rolled away! Jesus' body is no longer there."

The grieving disciples crowded around the women.

"But we saw angels," the women said. "And they spoke to us and told us that Jesus is alive. He has risen from the dead!" The three Marys were wildly excited. "And then, and then," they said, "we saw Jesus himself! And he told us to tell you to go into Galilee and there he would come to you."

The disciples could not believe it. Some of them hurried to the tomb. It was empty. There was no vision of angels. Nor did their Lord appear to them. What were they to believe? Could it possibly be true, what the women had said?

Later that day two of Jesus' followers had to go to Emmaus. It was an afternoon's walk, about seven miles away. And as they walked and talked about Jesus and all that had happened, a stranger who had come closer and closer caught up to them and before he passed heard scraps of their conversation.

"What are these strange things you are talking about?" he asked, and the men,

Junior Department

by Grace W. McGavran*

THEME FOR APRIL: *God's Gift of Earth's Loveliness*

For the Leader

Palm Sunday on April 2 and Easter on April 9 will have services related to the theme for March, "How Jesus Lived." In them the theme comes to its culmination. If a large, suitable picture of the triumphal entry is available, use it at the worship center for Palm Sunday. Otherwise crossed palm branches may be used.

If it is at all possible for Easter Sunday, a lily may be at the worship center with tall white candles to either side. Or a full front picture of Jesus may be used.

For the last three services of the month three aspects of the beauty of the world that are not commonly used in worship themes have been selected. A variety of treatments can be used in handling these, which are: Wonder of Cloud and Sky; Wonder of Water and Wave; Wonder of Light.

Children always enjoy color slides, and these subjects lend themselves admirably to the use of pictures. Because there are many groups that cannot have projected pictures, however, the suggestions given are for word-pictures, to be presented by as many children as are needed. Those who can have either projected or flat pictures can readily use them along with the word-pictures. A third possibility is for one person to use the word-picture suggestions for a single talk. A fourth way of using them might be to prepare from them a litany of praise, with two readers alternating the word-pictures, and the entire group following each reading with,

We give thanks unto thee, O God,
And praise thee forever.
or some similar response.

It is suggested that where junior departments do not have extra time for learning new hymns, at least a few moments be spent at the close of the worship service, or as boys and girls gather, for work on hymns that will be used a week or two later.

April 2

THEME: *Offering Himself as King*

PRELUDE: A selection from "The Palms"

OPENING HYMN: "When Morning Gilds the Skies"

PRAYER: We thank thee this day, O God, for all thy gifts of love, and most especially for the life on earth of our Lord and Saviour Jesus Christ. On this day

of remembrance may our praise to him rise from our very hearts that we may go forth to serve him better and bring honor and glory to thy holy name. Amen.

RESPONSE: (sung by all) "O Thou Who Hearest"

LEADER: This is Palm Sunday, the day on which we recall that long-ago day when Jesus entered Jerusalem in triumph, welcomed by the shouting people waving palm branches and paving the dusty road with the garments they strewed before the feet of the animal on which he rode. How we wish we could have been there! (The leader starts singing, joined by the pianist and the entire group.)

HYMN: Stanza three only, of "Tell Me the Stories of Jesus."

LEADER: (continuing) Let us hear the story of what happened as it is told by John and Matthew.

FIRST READER: (reads John 12:12-14.)

SECOND READER: (reads Matthew 21:8-11)

THIRD READER: (reads Matthew 21:14-16)

LEADER: Let us join our praises to those that were sung on that long-ago day, as we sing the old, old hymn of Palm-Sunday praise, "All Glory, Laud and Honor"

HYMN: "All Glory, Laud and Honor"

LEADER:

During the past few Sundays we have been thinking about how Jesus lived. What he did on Palm Sunday was part of his pattern of living. God had sent him to lead the people in His way.

Jesus knew that the religious leaders of the Jewish people were unwilling to receive his teachings. Just the same, even though it meant risking his life, Jesus came to Jerusalem. He rode into the city on a donkey because the Scriptures had spoken of the king as entering Jerusalem that way. He would give Jerusalem its chance to accept him!

And the people, at least some of them, received him gladly and hailed him as son of David and king of their lives. But the leaders were angry because the common people loved and praised him. They would not receive him. Jesus wept because the people of Jerusalem were not willing to receive him as God's Messenger and their Messiah.

We have sung Palm Sunday praise today. But we too must decide about Jesus. Does our praise mean that we are going to love and follow him, and give heed to

*Free-lance writer, Vancouver, Washington

...illing enough to talk, told him every-
thing. They told him about the women
and what they had said, and about how
puzzled they were.

"You shouldn't be puzzled," said the
stranger, thoughtfully. "It's just what the
teachers of old said would happen to the
Christ." And he went on and reminded
them of the teachings of Isaiah and others
about the Messiah.

It was getting late as the three reached
Emmaus, and the two saw that the
stranger was planning to go on. "Stay
with us," they begged, "It is too late to
travel."

The stranger smiled and agreed. "Glad-
ly will I stay with you," he said.

Presently a servant brought food and
the stranger broke a piece of bread and
lifted his eyes and gave thanks.

Then they knew! It was Jesus, himself!
But even at that moment he was no longer
here.

"No wonder we loved him, even not
knowing who he was," they murmured to
each other. "No wonder we could not
bear to let him go on."

And with the joy of knowing that he
was alive and with them again, they
could not rest. "Back to Jerusalem we
must go, no matter how late it is!" they
decided. "Back to his other disciples to
tell them that we too have seen and talked
to our Risen Lord."

POEM:

HE IS RISEN¹

I say to all men, far and near,
That He is risen today;
That He is with us now and here,
And evermore shall stay.
And what I say, let each this morn
Go tell it to his friend,
That soon in every place shall dawn
His Kingdom without end.

OFFERING SERVICE

BENEDICTION

April 16

THEME: *Wonder of Cloud and Sky*

PRELUDE: the tune to "Joyful, Joyful, We
Adore Thee"

OPENING HYMN: "Joyful, Joyful, We
Adore Thee"

THE LORD'S PRAYER

PRaise SERVICE

CLOUD AND SKY²

Leader: Springtime is a time of re-
joicing. The earth is waking from its win-
ter sleep. Birds and flowers are gay with
new life. So on this day of Spring, 1950,
we thank God for his gift of earth's loveli-
ness. And especially do we think upon
the winter of sky and cloud and praise
him for their beauty.

First Junior: We praise him for the
blueness of the sky, a glorious bright blue
when the sun is shining, a deep rich
blue at twilight, and dark as blue-black
velvet at night.

Second Junior: We praise him for the
beauty of white clouds drifting across the
blueness of the sky. For the fleecy white
clouds, shining silver in the sunlight.

Third Junior: We praise him for thun-
der clouds rolling up gloriously, heavy
with rain, and majestic with lightning and
thunder.

Fourth Junior: We praise him for the
soft grey blanket of clouds that bring the
gentle spring rains, washing the grass and
leaves and flowers to new beauty.

¹Georg F. P. von Hardenburg, 1802; translated
by Catherine Winkworth, 1858. Alt.

²See "To the Leader" above for ways of pre-
senting this material.

Fifth Junior: We praise him for the
soft breezes and the driving wind that
brings beauty of waving branch and
flower.

Sixth Junior: We praise him for pink
clouds at sunrise, and gold and purple
clouds of sunset, making the sky a mantle
of glory over the earth.

Seventh Junior: We praise him for mist
and fog that come in so quietly, drifting
across the land in the beauty of great
silence and turning everyday things into
enchanted places.

READER: (reading from the Bible, Job
37:14-16; 22.)

HYMN: "All Creatures of Our God and
King," stanza I and the stanza begin-
ning "Thou rushing wind"

OFFERING

BENEDICTION

April 23

THEME: *Wonder of Water and Wave*

PRELUDE: *Terra Beata*, tune for hymn be-
low.

OPENING HYMN: "This Is My Father's
World," stanzas 1 and 2 only.

THE LORD'S PRAYER

PRaise SERVICE

WATER AND WAVE²

Leader: Again today we thank God for
his gift of loveliness in the world. Wonder
of sky and air and cloud! Wonders of
water and wave!

"All things praise Thee: high and low,
Rain, and dew, and seven-hued bow,
Crimson sunset, fleecy cloud,

Rippling stream, and tempest loud,
Summer, winter—all to Thee
Glory render: Lord, may we."¹

First Junior: Let us think of water, in
all the ways in which we know and en-
joy it.

Second Junior: Cool water on a hot
day: to drink, to paddle in, to swim and
splash about in. The cool, smooth feel
of it!

Third Junior: A rushing stream in a
mountain valley, clear and ice-cold, spar-
kling in the sunlight where it shines
through the leafy branches overhead.

Fourth Junior: The thundering waves
on a rocky beach, with the spray dashing
high above the rocks and a thousand rain-
bows flashing in it.

Fifth Junior: A fountain in a flower
garden, plashing lazily into a sunlit pool,
where little birds are coming to bathe
and drink.

Sixth Junior: The blue of a lake, with
white sails of sailboats drifting across it.

Seventh Junior: The roar of water
through the spillways of a power dam,
with the generators making electricity for
a thousand uses of man.

Eighth Junior: Summer rain on one's
face after a dry spell, and the good smell
of water on parched earth.

READER: (reading from the Bible, Psalm
104: 10-13.)

HYMN: "All Creatures of Our God and
King" stanzas 1, 2 and the one begin-
ning, "Thou flowing water."

OFFERING

BENEDICTION

²George W. Conder (1821-1874) In *Hymns for
Junior Worship*.



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April 30

THEME: *Wonder of Light*

PRELUDE: *Lyons*, hymn tune for "O Worship the King"

OPENING HYMN: "O Worship the King"

PRAYER: Again we come before thee, O Lord, to praise thee for thy goodness and thy greatness. Many are the wonders of thy world, its beauties and its grandeurs. May we look upon them with eyes that see in them reflections of thy power and thy majesty. May we ever praise thee joyously for all the wonders with which we are surrounded. Amen.

RESPONSE: "O Thou Who Hearest"

PRaise SERVICE

LIGHT*

Leader: There is beauty in sky and cloud and wind; in water and wave; but perhaps of all the wonders of the world none is so wonderful as light. So today we praise God for the wonder that we call light.

"My God, I thank Thee, who has made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right."

First Junior: Who of you can speak of the beauty and wonder of light? Beauty and wonder that God has put into the world?

Second Junior: I will speak of the sun that sends its light before it, in the early morning, waking the sleeping birds; that shines softly when it rises; that glows brightly through the day; that fills the sky with glory as it sinks. There is beauty and wonder!

Third Junior: I will speak of the stars and planets, shining in our sky from

*Adelaide A. Procter, 1858

distances too great for us to comprehend them; following a pattern of movement so that travelers may guide their footsteps from them. I speak of their beauty and wonder!

Fourth Junior: I will speak of fire shining gold under the sunlight and red in the dark; blazing upon the hearth or campfire; softly beautiful in tiny oil lamps; gleaming in candles. I speak of the beauty and wonder of fire.

Fifth Junior: And I, I will speak of a strange and marvelous light, that shines within the bodies of the fireflies. For there is nothing so mysteriously beautiful as the flashing tiny lights of a thousand thousand fireflies in a field of golden grain, after the sun has set and darkness is upon us.

Sixth Junior: I will speak of the lightning, blinding the eyes with the brightness of its flashing. There is the sheet-lightning that covers the whole sky with its light. And there is the forked flash of the lightning that strikes toward the earth. Strange and wonderful and beautiful is the lightning.

Seventh Junior: I will speak of those strange stones that glow in the dark by reason of what is within them. Strange and wonderful they are, too, and part of God's creation.

Eighth Junior: I will speak of the tiny sea-creatures in warm waters of the sea, that shine also in the dark, making a ship as it ploughs through the waves, seem to ride in a sea of glowing fire, with curling waves of fire where the bow cuts through the water. Wonderful it is and full of beauty!

READER: (reading from the Bible, Genesis 1:16; Psalm 104:24.)

HYMN: "All Creatures of Our God and King"

OFFERING

BENEDICTION

OFFERING

TALK:

HOLY WEEK

Today is Palm Sunday, the beginning of Holy Week.

We remember that first Palm Sunday when Jesus rode into Jerusalem as the crowds proclaimed:

"Blessed be the King who comes
in the name of the Lord!
Peace in heaven and glory in the
highest."

We remember Jesus' concern over the trading which went on in the Temple, where men sought to make great profit in the sale of animals used for sacrifice. Jesus said, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." (Mark 11:15-17)

We remember Jesus' teaching about faith and prayer that last week and how he said that "Whenever you stand praying: forgive, if you have anything against any one: so that your Father also who is in heaven may forgive you your trespasses." (Mark 11:25)

We remember how the authorities feared Jesus and his teachings and sought to trap him in his talk. But when they asked Jesus if they should pay taxes to Caesar he told them to "render to Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17)

We remember Jesus' reply when they asked which commandment was first and Jesus answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" and "You shall love your neighbor as yourself. There is no other commandment greater than these." (Mark 12:29-31)

We remember that Jesus praised the gift of two copper coins by the poor widow above the large gifts of the wealthy, because the poor widow shared from her meager living and the others had contributed out of their abundance. (Mark 12:41-44)

We remember the last meal which Jesus ate on earth with his disciples. The Passover was and is a great religious festival commemorating that Death passed over the homes of the Hebrews in Egypt during the great plague in which the eldest sons of the Egyptian households died. This was the final disaster in a series of disasters which helped Moses free the Hebrews from slavery in Egypt.

On Thursday of Holy Week, the night before the Passover, Jesus ate the sacred meal with his disciples in an upper room. After the meal was over, he went out into an olive orchard, called Gethsemane. Under the olive trees, Jesus prayed a long time. Then calmly he met those who came to take him to trial and to his death.

After Jesus died, whenever they ate, the disciples would remember Jesus and the last meal they had eaten together. Gradually they began to set aside one particular meal as a time of remembrance of him. That's the way the Lord's Supper got started. Shall we resolve that whenever we share the Lord's Supper we will do more than merely remember? We will promise to be more loyal to Jesus, whatever the cost.

HYMN OF CONSECRATION: "Thou Strong Young Man of Galilee"

BENEDICTION

April 9

THEME: *He Arose!*

WORSHIP CENTER: An Easter lily.

Junior High Department

by Stella Tombough Hazzard*

THEME FOR APRIL: *Thou Strong Young Man of Galilee*

For the Leader

Lent, the glorious Easter season, and the time leading up to Pentecost can be made one of the most meaningful times religiously of the whole year for junior high youth. Some will be joining the church. All should be rethinking their Christian discipleship to that strong young man of Galilee whose great message and matchless life has changed the world.

As your worship committee meets, help them face up to the meaning and demands of discipleship.

If it is possible, use the hymn "Thou Strong Young Man of Galilee," printed here, as a hymn of dedication to close each service this month. This hymn was written for a large summer youth camp. For years it was almost the theme song of that group. Young people went home

from that camp singing it. There is a lilt to the tune and words which may help your youth consecrate themselves more fully to the Strong Young Man of Galilee.

April 2

THEME: *He Faces Death Courageously* (Holy Week)

WORSHIP CENTER: The cross.

PRELUDE: "The Palms," by Jean Baptiste Faure

CALL TO WORSHIP: Luke 19:38 (Revised Standard Version)

HYMN: "Heralds of Christ, Who Bear the King's Command" or "Living for Jesus"

SCRIPTURE: Mark 14:12-31

SOLO: "Into the Woods My Master Went"

PRAYER: Our Father God, as we remember this Holy Week, how Jesus lived triumphantly, suffered and died on the Cross but rose victoriously, help us to dedicate ourselves more fully to be his followers. Amen.

*Bloomington, Illinois

Thou Strong Young Man of Galilee

(A Hymn of Dedication for Young People)

L. G. S. LLOYDE G. STROUSE, 1898-

Words and music copyright, 1938, by Lloyd G. Strouse. Used by permission.

PRELUDE: *Easter Hymn* This is the tune to "Christ the Lord Is Risen Today, Alleluia!"

CALL TO WORSHIP:

"This is that great thing I know
This delights and stirs me so:
Faith in Him who died to save
Him who triumphed o'er the grave,
Jesus Christ, the Crucified."

—Johann C. Schwedler, 1672-1730

(This is the fourth verse of "Ask Ye What Great Thing I Know." It may be sung if preferred.)

HYMN: "Christ the Lord Is Risen Today," or "Low in the Grave He Lay"

SOLO (or recording): "I Know That My Redeemer Liveth"

OFFERING

RADIO SKIT: "We Saw Him"

Announcer: It is about six months after Jesus' death. A group of his followers are remembering the eventful days which followed his death on the cross.

Mary Magdalene: It still seems too wonderful to believe. Mary, Salome, and I went to the tomb very early. We wanted to anoint his body with spices. He had been buried hurriedly on Friday night because the Sabbath was so near. We wondered how we could roll away the great stone which blocked the entrance to the tomb. To our amazement we found the stone had been rolled back. We looked in. The body was not there! Then suddenly the place grew bright. Out of the brightness came a voice "Why seek ye the living among the dead? He is not here, he is risen. Go tell his disciples and Peter, he goeth before you into Galilee."

A New Convert (interrupts): "And did you tell the disciples?"

Mary Magdalene: Yes, we told them but at first they would not believe us.

A Man's Voice: I remember what happened to Cleopas and me.

Voices: Tell us! I never tire of hearing you tell of it.

A Man's Voice continues: We were walking from Jerusalem toward Emmaus in the early evening. We were talking about Jesus' death and how we had expected he would bring in the Kingdom.

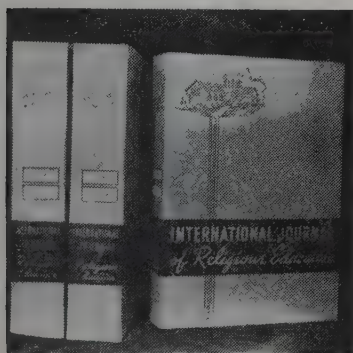
As we walked a stranger joined us. He asked us what we were talking about. He did not seem to know about the terrible things which had been happening so we told him about Jesus of Nazareth, the great prophet from Galilee. We told how Jesus came to Jerusalem for the feast and how the priests and rulers had put him to death. We told how we had been counting on Jesus to save us.

Then the stranger began to talk. He quoted Scripture and talked about the Messiah. He showed us that the Scriptures told about the Messiah's suffering. We were still talking as we came to our gate. I felt I could not let him go.

"Abide with us," I urged. "It is almost evening. Night will soon be here."

He did not need much urging. He entered our humble home. Then as he picked up the bread—then I knew who he really was. But he was gone! Cleopas and I looked at each other in amazement. Then we rushed back to Jerusalem. We burst into the upstairs room. But the eleven seemed to know it already. "Yes," they said, "He is alive. Simon has seen him too."

Another Disciple breaks in: Yes, and as we talked, there Jesus was in our midst! At first we were afraid as though



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we had seen a ghost. But he did not seem like a ghost. He talked to us as he always had. Then suddenly he was gone.

Another Disciple: Do you remember when he came to us in Galilee on the mountain? We had wanted to go back to where we had spent so many happy days with him. We couldn't seem to decide what to do. Should we go back to fishing? Remember, he even cooked breakfast for us one morning, by the lake. We all felt the same wonderful sense of his presence. Remember how he told us to go back to Jerusalem and promised that Power would come. He assured us that what he had told us about the Kingdom was true. "It is here," he said, "if you reach out your hand you will touch it. The Kingdom is here and I am here. Go throughout the world. Find people who will follow me. Wherever you are, I shall be with you, always."

Announcer: That is how it began. Jesus was alive. All the disciples knew it. Since that time many, many others have known it too. Jesus brought God's power into the lives of those who knew him in the first century. Jesus will bring us to God too if we follow Him.

HYMN OF CONSECRATION: "Thou Strong Young Man of Galilee"

BENEDICTION

April 16

THEME: *A Modern Passover in Pakistan*

WORSHIP CENTER: "Follow Me" by Tom Curt would be an excellent picture to use this Sunday and possibly on the following Sundays of April.¹

PRELUDE: *Russian Hymn* by Alexis F. Lvov (This is the tune of "God the Omnipotent")

CALL TO WORSHIP: "Jesus shall reign where'er the sun"—read first verse of hymn.

HYMN: "God the Omnipotent." Note its stirring Russian hymn tune. Note especially the last verse.

SCRIPTURE: Psalm 95:1-3.

PRAYER: O God, help us to be true followers of the Strong Young Man of Galilee, whatever the cost.

TALK:

A MODERN PASSOVER IN PAKISTAN

For many years there has been bitterness and serious strife in India between the Hindus and the Muslims. These two religious faiths are very different. The Hindus use idols in their worship. The Muslim's great creed is: "There is but one God and Mohammed is his prophet." The Hindus use songs and dancing in their worship, which the Muslims think is great sacrilege. Most of the Hindus are strict vegetarians and worship the sacred cow but the Muslims are very fond of meat. The Hindu women wear the graceful, softly draped saris. But from the time a Muslim girl is ten years old, she is supposed to keep "purdah," which means that whenever she goes out she must be veiled from head to foot so that no male other than close relatives may see her face. She wears a heavy outer garment called a burka which completely shrouds her. There is only a narrow slit for the eyes to peer through so the girl can see where she is going.

Since these differences caused many serious clashes, some of the loyal followers of Mohammed began to have a great

dream. There were five very strong Muslim provinces in the northwest part of India. They thought, if only there could be a separate state—a strong Muslim state! A Muslim student at Cambridge University suggested that such a state might be called "Pakistan" which means "Land of the Pure" or "Holy Land."

Under Mohammed Ali Jinnah's determined and capable leadership the Pakistan National Movement grew. The Muslim League grew stronger and stronger, politically.

Finally, quite suddenly, in 1947 the country was divided into India and Pakistan. But with Partition came a period of violence and religious strife with widespread looting. Everywhere there were serious clashes between Hindus and Muslims. Hindus in Pakistan had to flee for their lives to India and many Muslims in the southern part had to attempt to reach safety in Pakistan.

An amazing thing occurred. The Christians and their property rights were respected in the wholesale looting and destruction which followed. The Christian minority seemed to be on an isle of safety in a sea of strife. It was a modern Passover.

Two Christian missionaries en route to Lahore in Pakistan at the time of Partition, tell us that when they finally arrived at their home, they discovered that every house on their street which had belonged to a Hindu had been looted by Muslims. Furniture, clothing and other valuables had been taken away in broad daylight. But not a single Christian house or person had been touched. If a Christian family lived in a house owned by a Hindu, the Muslims notified them to vacate, if they planned to burn the house.

During all the turmoil, Christians wore crosses and kept them on the walls of their houses. With that symbol of their Christianity, they were safe. Only Christian motor drivers were allowed to cross the Indo-Pakistan border from either side. The prestige and protection given the Christians were almost incredible.

Meanwhile the Christians were not idle nor insensitive to the suffering around them. Christians helped in both Muslim and non-Muslim refugee camps. Christian women nursed the wounded and sick of both groups. They even went into Muslim and Hindu hospitals to help in the emergency. Muslim women, reared in the purdah system, found it almost impossible to help.

One day a non-Christian said, "I have heard of Christianity all my life. Now I am seeing it in action."

Being a true follower of that Strong Young Man of Galilee is not easy. But it is a glorious adventure in a world of turmoil, misunderstanding and need.

HYMN OF CONSECRATION: "Thou Strong Young Man of Galilee"

BENEDICTION

April 23

THEMES *He Challenges Us to Work Together*

WORSHIP CENTER: A picture of a young and virile Jesus

PRELUDE: "Blairgowrie" by John B. Dykes (This is the tune for "O Young and Fearless Prophet.")

CALL TO WORSHIP:

"He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master."

—JOHN BUNYAN

HYMN: "O Young and Fearless Prophet"

GUIDED MEDITATION: Let us pray:

Our Father, help us to remember that Jesus made no distinction between Jew and Gentile, Jew and Samaritan (Pause)

Help us to remember that he chose a publican, one of the hated group of tax-collectors, to be one of his twelve disciples. (Pause)

Help us to remember that in Christ there is no East nor West. (Pause)

O Father, stretch our understanding, widen our horizons, deepen our consecration, that we may be true disciples of Jesus, the Strong Young Man of Galilee. (Pause) Amen.

SOLO: "In Christ There is No East or West"

TALK:

HARMONY IN CHRIST'S KINGDOM OF LOVE

When Dr. Kweggyer Aggrey founded his great university in Africa, he put on the shield of that university, a piano keyboard. The black and white keys are a constant reminder that in order to get the greatest harmony both black and white must do their part.

Sometime, just for fun, try to play some of your favorite music, using only the white keys. Then try using only the black keys. Neither result is pleasing. We need both black and white to secure harmony. We need all the races of the world to complete God's family circle.

Shortly after the war a music loving G. I. wrote home from Hawaii:

"I have just had a great experience. I've been at a concert of the Honolulu Symphony Orchestra. It was the best music I've heard for years. I've never heard Mendelssohn, Bach, Mozart and Wagner interpreted with more expression and sensitivity.

"A most interesting aspect of this symphony group is that the members are apparently selected only on the basis of their musicianship. The color of skin or nationality is not considered. The Australian conductor was assisted by a concert master of German ancestry. About a third were United States army and navy personnel, including a couple of Negroes. The other two-thirds was typical of the harmonious blending you find here in Hawaii of Polynesian, Chinese, Japanese, Filipino, Portuguese, Anglo-Saxon, Hawaiian and various mixtures of all of these. How I wish I could feel our good old U. S. A. is as Christian regarding race as Hawaii is. It is wonderful not to have that weight of prejudice in the everyday encounters with fellow men."

April 30

HYMN OF CONSECRATION: "Thou Strong Young Man of Galilee"

BENEDICTION

THEME: *He Still Draws People*

WORSHIP CENTER: An Open Bible or a picture of Jesus.

PRELUDE: *Meirionydd*—a Welsh hymn melody which is used as the tune for "The Voice of God is Calling"

CALL TO WORSHIP:

"God hath spoken once;
Twice have I heard this:
That power belongeth unto God."

—Psalm 62:11

¹The February Journal cover is a possibility, if the group is not too large.

HYMN: "The Voice of God is Calling" or
"Rise Up, O Men of God"

SCRIPTURE: John 12:32

OFFERING

STORY:

SIXTEEN THOUSAND IN NEW GUINEA

BEG TO BECOME CHRISTIANS

In May 1949 Frank Laubach, his son
Bob, and an artist by the name of Phil
Gray visited New Guinea, the wildest re-
maining area on this globe. The interior
of this immense island still swarms with
cannibals.

Dr. Laubach has taught thousands of
people to read. He makes simple illus-
trated charts showing the sounds in the
alphabet of whatever language he is seek-
ing to teach.

Upon arrival at Lae on the north coast,
the men set to work and made charts for
their lessons for New Guinea in thirteen
languages. Then they took 750 copies of
the lessons in the Medlpa language and
went to a spot in the interior of New
Guinea where a Lutheran missionary had
succeeded in starting Christian work—a
church-head in the midst of cannibal tribes.

The natives were so eager to see the
man who was coming to teach them to
read that thousands of them thronged the
place. Again and again the plane had to
circle while the field was cleared enough
for it to land.

In half an hour, charts were out and
lessons had begun. Everyone wanted to
earn first. They kept at it morning, noon
and night for a week. Despite the great
confusion of the crowds, by the end of the
week thirty-six had learned to read the
first book.

On Sunday, with great ceremony, these
thirty-six were given diplomas and told to
teach all the rest. At that time about
6,000 people milled around outside the
church.

All that Sunday these savage people, in
all their paint and hideous decorations,
danced and jumped to celebrate the great
event. The big chiefs met in solemn coun-
cil for two hours and then came to Dr.
Laubach.

"This is the greatest event in our his-
tory," they declared. "You have done
more for us than anybody who ever lived.
We like your religion because it does so
much for us. We want to be Christians.
So we have voted to request you to go and
baptize everybody right away. (Sixteen
thousand of them!) All excepting us
chiefs. We are in trouble. You do not
allow polygamy and we have many wives.
We don't know how to get rid of them in
Christian fashion suddenly. But we
want you to baptize our children and us,
too, when we are ready. We are in deep
earnest." . . .

Dr. Laubach says, "I work with those
millions (of illiterates), have sat beside
thousands of them to teach them, and I
know . . . that if you love and pray and
have a burning heart, the illiterate wants
your religion the first or second day. . .
if the love of Christ caught us as it did
at the first Pentecost, we would send
thirty thousand missionaries out with
flaming hearts, trained in 'each one teach
one and win one.'"²

Jesus says, "And I, if I be lifted up
from the earth, will draw all men unto
myself." (John 12:32)

HYMN OF CONSECRATION: "Thou Strong
Young Man of Galilee"

BENEDICTION

²From a radio address of Dr. Laubach over
WILL (University of Illinois) radio station in
December 1949.

Senior and Young People's Departments

by Helen I. Moseley*

THEME FOR APRIL: *He Still Speaks Unto
Thee*

For the Leader

Since our young people hear a great
deal about Easter over the radio and see
it promoted in a commercial way from the
stores, we need to develop appreciation
for the spiritual meaning of this time of
year. It is suggested that the picture, "The
Triumphal Entry" be used for the Palm
Sunday service. A white cross and a bowl
of flowers should form the worship cen-
ter for Easter Sunday. For the remaining
three Sundays, either a Sallman's "Head
of Christ" or if it is available, one recent-
ly painted by Ralph Coleman which por-
trays the Christ as if he has just spoken.
The hymns used may be found in dif-
ferent hymnals, including, *The New
Hymnal for American Youth*, Fleming H.
Revell, and *Christian Worship* published
by the Bethany Press and the Judson
Press, and the *Pilgrim Hymnal* published
by the Pilgrim Press.

April 2, Palm Sunday

THEME: *He Was Quiet While Others
Praised*

PRELUDE: "The Palms," Faure

CALL TO WORSHIP: Psalm 117

SCRIPTURE AND MEDITATION: "While
They Praised" (To be given by two
young people, one reading the scripture
and the other the meditations.)

Scripture: Matthew 21:8,9

Meditation: In the picture "The Tri-
umphal Entry," the Christ is portrayed as
attracting all people, young and old. Even
small children are at home in his presence.
His fame had spread throughout all Gal-
ilee and Judea, simply by people sharing
with one another the stories of his kind-
ness, his healing of the sick, his keen dis-
cernment of what was needed in the life
of a person to make it whole. Such stories
were those of the woman at the well, and
the rich young ruler who turned away.

Scripture: Matthew 21:10,11

Meditation: Have you ever wondered
what happened to these people who sang
praise when, a short time later, Christ
faced Gethsemane and then the trial and
crucifixion? Some of them must surely
have been in that same crowd when Pilate
asked: "What shall I do then with Jesus
which is called Christ?" It is so easy to
praise when the crowd praises, and so easy
to keep quiet when others ridicule and
scorn.

Scripture: Matthew 21:15,16

Meditation: There was quiet dignity in
Christ's answer to the chief priests and
scribes, and patience as he quoted to them
their older writings. Through all this pe-
riod of acclaim, Jesus continued quietly
and steadfastly upon the course of action
he had chosen.

*Youth leader among the Disciples of Christ,
Spokane, Washington.

The people sang: And happy was the
crowd that waved palm branches.
But the figure of the Christ was quiet, and
his eyes were sad.

The excitement spread. And bits of song
broke out in joyful hosannas,
For the crowds are easily swayed and
hearts made glad.

But the heart of Christ knew people. How
deep were their songs of praise?

Against the scorn of the rulers, would
they then their voices raise?

Are we one of the crowd today, thought-
lessly singing our song of praise—

But forgetting to speak for the Christ
when we face crucial days?

O God, keep us strong in the days to
come,

Even as thy son was strong!

The world has need of courage like his

To lighten its burden of wrong.

HYMN: "Christ of the Upward Way"

OFFERING: (Continue the music of the
last hymn during offering.)

Offering sentence: "Honor the Lord
with thy substance, and with the first
fruits of thy increase. Give unto the most
high according as he hath enriched thee,
and as thou hast gotten, give with a
generous hand."

PRAYER: We thank thee, our Father, that
thou hast spoken to us an eternal mes-
sage at this Easter season of the year.
Help the songs that we sing to be rooted
deeply in our hearts, consecrating us to
the way of life that Christ has already
traveled before us. Amen.

April 9, Easter

THEME: *My Spirit Is with You*

PRELUDE: "Fairest Lord Jesus" (Play
through once and then have it sung
softly by a girl's trio. If you wish, use
the second verse as a solo.)

CALL TO WORSHIP:

Easter dawns today,

And with it hope anew

Rain, and a sky of gray,

And then a violet blue!

To Christians everywhere

A call to worship true—

A risen Christ to share

In building worlds anew.

SCRIPTURE READING: Matthew 28, 1
through 10, from the Revised Standard
Version preferably.

HYMN: "Christ the Lord Is Risen To-
day," first two verses only.

MEDITATION STORY: "Now I Understand"

The two young friends walked together
over the campus grounds. It was late in
the afternoon and they had been prac-
tising Easter music for the church service
in the morning.

"You know, Sid," said Beth, "I guess I
rather shocked Dad. I didn't mean to
hurt him, but I made some rather flip-
pant remarks about Easter the other day.
I said I was glad some sort of a cele-
bration came along to bring on a new
outfit this time of year; it was sure time
for it. Dad put down his book and looked
at me and said, 'Daughter, I'm sorry that

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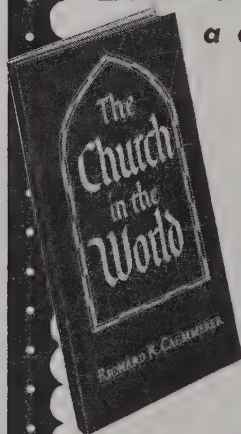
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after all these years in this home Easter doesn't mean more to you than that.' Well, in a way it does mean a great deal more, of course, but do you ever feel sometimes like you are an outsider looking on?"

"Yes," the young man replied. "I felt that way until I spent an Easter over on

the Islands. We were having pretty tough times just before that Easter. Supplies were running low, and it was hot and sticky and muddy. Most of the natives we were running into had never seen other white people except traders and tried to see what kind of bargains they could make with us. Then we were or-

dered back into a little village that had a chapel in it. And do you know, that was all the difference in the world there. Those natives were Christians; don't ask me what kind, I don't know, but they were real ones. They helped us get our clothes washed and dried. We had a decent meal that night, thanks to them for helping on the supplies. We had places to sleep for the first time in days. And on the next morning we heard Easter music!

"I had heard one of our missionaries from Africa say, 'You can tell a Christian native by the look on his face,' but I didn't believe it until I had Easter with these natives on the Island. They weren't interested in what they could get out of us, but what they could share with us. We stayed there a week and it was almost like visiting the church back home. When it comes to Easter I still think of my native back there on the Islands."

The next morning as Beth sat in the choir loft, she looked out over the happy faces of the children, dressed in their Easter clothes, and the fathers and mothers and grandparents, all singing together the Easter songs. Then she looked at the white cross with the flowers around it and thought of the natives on the island with their little chapel and white cross within it. They too had been singing the same Easter songs in their own language!

It seemed as if she could feel the presence of the one who had spoken the words—"And lo, I am with you always even unto the end of the world." A strange happiness and peace filled her heart. That was the meaning of Easter to her—they were all sharing together a risen Christ. It was a common kinship stretching around the earth. It was a risen Christ still speaking unto her, and to all others who would listen. In her heart she breathed a prayer: "Dear Lord, I thank thee for this day. I think I understand," and her young voice poured its beauty into the Easter anthem.

HYMN: "Christ the Lord Is Risen Today" (Last two verses)

OFFERTORY: "Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive."

CLOSING PRAYER: Our Father, help us to remember at this Easter time the matchless sacrifice of thy son, the courageous spirit with which he faced Gethsemane that he might show us the way to life eternal. May we so live our lives that the spirit of the Christ may be portrayed in us. Amen.

April 16

THEME: "Greater Things Shall Ye Do"

PRELUDE: "Finlandia," Jean Sibelius

CALL TO WORSHIP: "Creation's Lord, we give Thee thanks," by William DeWitt Hyde, first two verses.

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

SCRIPTURE MEDITATION:

So often we hear quoted the first part of the 14th chapter of John, and a beautiful chapter it is: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." The Christ was comforting his disciples. A very important part of the

¹In *Christian Worship*, a Hymnal, and the *Pilgrim Hymnal*.

chapter is sometimes overlooked, however, and it reads like this:

"Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father."

It was difficult for his disciples to think that greater works were possible. Had he not healed the blind and cured the sick? Had he not made the lame to walk? And yet those words of Jesus, as recorded by John, come down through the ages to us today, a challenge in our present day living: "Greater things shall ye do."

THEME INTERPRETATION: "Greater Things"

Only a short twenty years ago in driving out through the state of Washington on Highway Number 10, the road stretched out through miles and miles of sagebrush arching in the hot sun. In the distance one could see the barren rocks, cleanly cut in most places, forming the sides of the great Columbia River canyon. The Columbia River is often called "The Mighty Columbia," but through the Poulee country, it seemed dwarfed by the magnitude of these high-reaching rock walls. There was a harsh and awe-inspiring beauty about this rock-strewn desert country that made one want to keep quiet in the presence of such great handiwork.

Then someone dreamed a dream about great things that could be done! Many said, "Oh, it's impossible." Others said, "That country is supposed to be desert country,—leave it that way." But others said, "There are people who need homes; this area needs electricity, and the world needs food."

The engineers, who through years of study understood the natural laws of God, said, "Yes, by careful cooperation with the forces of nature a great dam can be built to harness this mighty river, but it will be a huge undertaking."

Today a mighty lake pushes two hundred miles back of that huge dam up into the Canadian border, and little towns are springing up along its edges. At the dam itself there is a growing city of homes, churches, schools, and playgrounds. The old time ferry is gone and over the top of the dam is a highway. Inside this massive structure of concrete are office rooms, while the force of the backed-up water causes the mighty turbines to release energy all over the Inland Empire. Water will soon be causing the desert to bloom. Someone took seriously the words, "Greater things shall ye do."

PRAYER: Our Father, Creator of all the universe, we thank thee that there are still many things to be done in this world. May we seek to work in harmony with the commands of the Christ, keeping always our brother's good above the guilt of greed. As the living Christ still speaks to us, incline our ears to hear his words, and our wills to do his tasks. . . .
SOLO: "Take My Life and Let It Be"
First verse only. (This should follow without announcement or break of any kind as the close of the prayer. Use an interlude of music and then the last verse for the offering.)

April 23

THEME: *He Still Speaks Unto Thee, "Come Follow Me"*

PRELUDE: "Holy Spirit, Truth Divine"

CALL TO WORSHIP:

March, 1950

"Come now, let us reason together"

I BELIEVE:

A Christian Faith
for Youth

by Nevin C. Harner

A wise counselor discusses interestingly and in plain words the topics with which thoughtful young people are concerned: **God, Jesus, Man, The Bible, The Church, The Kingdom of God, Why Good People Suffer, The Meaning of Salvation, Prayer.** An excellent book for reading and study by young people, parents, teachers, and pastors.

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"I heard him call,
'Come follow.' That was all.
My gold grew dim,
My soul went after Him,
I rose and followed.
That was all.
Who would not follow
If he heard Him call?"²

HYMN: "Now in the Days of Youth"

SCRIPTURE AND MEDITATION: (By Leader and group if copies can be made for all; otherwise by two people.)

Leader: Christ walked beside the sea of Galilee and "saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea, for they were fishermen. And he said to them, 'Follow me, and I will make you fishers of men.' Immediately they left their nets and followed him." (Matthew 4:18-20, RSV)

Response: Our Father, we pray that we will not be too busy to hear the call of the Christ for Christian workers.

Leader: "But seek first his kingdom and his righteousness, and all these things shall be yours as well." (Matthew 6:33)

Response: Help us, O Father, to put first things first, that we may not crowd out of our busy lives the work of the kingdom of God.

Leader: "He who finds his life will lose it, and he who loses his life for my sake will find it." (Matthew 10:39)

Response: Help us, Our Father, to prepare and invest our lives for the sake of thy people, everywhere.

STORY:

I HEARD THY CALL

The young nurse slipped into the quiet—

²Source not located.

CURRICULUM ENRICHMENT FILMS



THESE precedent-setting films were produced by the Protestant Film Commission with the close cooperation of the International Council of Religious Education. Each is 3 reels, 16 mm., sound. Lease, \$160.00; rental, \$8.00.



BIRTHDAY PARTY

Designed to provide needed material on the Golden Rule and its application to everyday life, this appealing film realistically combines the gentleness and unwitting cruelty of children in the story of ten year old Janie, her birthday party, her uninvited neighbor, and how Janie was brought to a maturing sense of her Christian responsibilities toward others.

A JOB FOR BOB

YOUNG
MAN
WANTED

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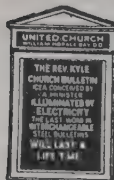
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ness of her room, took off her newly acquired cap, looked at it critically, then tried it on again with a contented smile. Down the hall she heard some of her classmates coming and it was but a matter of seconds before they burst in the door exclaiming, "Sue, we have just heard! Congratulations! You are now to be on Dr. Peters' staff! Aren't you excited about it?"

Sue faced the group, still smiling, "Congratulations are a little premature, girls. I've turned it down."

A gasp of astonishment went up from the group. Finally May found her voice. "Sue, what on earth possesses you? Regular hours, good pay, chance for advancement; what else could you want?"

Sue glanced at the picture of Christ hanging over her desk, and a quietness came over the group. "You see, I've taken another job," she said. "My parents work out on the Hopi Indian reservation, and I know the Indians and they know me. They are afraid of people they don't know, and sometimes die rather than call in the help of a stranger. They are needing a nurse out there now, and if I don't go they probably won't have one this year, so that's where I'm going."

After a moment May said softly, "Go on Sue, and our love goes with you."

PRAYER: (That we consider the call of Christ and invest our lives in needed service.)

OFFERTORY THOUGHT: We give of our substance as well as our lives.

CLOSING HYMN: "Holy Spirit, Truth Divine"

April 30

THEME: "Go Ye Therefore"

PRELUDE: Medley of hymns: "The Church's One Foundation," "In the Cross of Christ I Glory," "O Love That Wilt Not Let Me Go"

IN PREPARATION FOR WORSHIP:

"Who will go for me up the new heights of achievement?" saith the Lord. And my soul answereth, Here am I, Lord, send me. In this spirit of consecration, we will worship.

HYMN: "God of Grace and God of Glory"

LEADER:

This month we have been thinking of a risen Christ who speaks to us still through his recorded words, sharing his thoughts and purposes with us. Rufus M. Jones, the great Quaker leader felt: "It was Jesus' faith that, if you get into the world anywhere a seed of the Kingdom, a nu-

cleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly on love and sympathy, who try in meek patience the slow method that is right, who still feel the clasping hands of love even when they go through pain and trial and loss, the seed-spirit will spread, this nucleus will enlarge and create a society."

It is not enough to listen to the word of Christ. We must put them into action. This we can do through our churches.

PRESENTATION: "How Christians Helped"

Reader: "For I was hungry and you gave me food. I was thirsty and you gave me drink."

First Speaker: I live in a little village in Germany. My father and mother remembered butter and chocolate, meats and milk, but the younger children did not know what they were like until a CARE package came from some church people in America. My own joy was doubled for I saw the younger children having food which would really nourish their little bodies. You who have so much do not know what it is to be hungry.

Reader: "I was a stranger and you welcomed me, I was naked and you clothed me."

Second Speaker: I am of Polish people but we fled Poland early in the war. First one and then another of my people were lost, or died of disease or killed, until I was the only one left. To be alone in the world, with no friends and no family hurts the heart, but there were many other young people like me, walking the highways, searching for a place to belong. In a little town in Switzerland I found that place; I was a stranger but they took me in. Now I go to school, I work with the rest of the young people. I study, and will become a teacher, and I will teach the religion of the Christians for it is the Christian religion which has made these hotels and camps possible and has taken us in when he had no place to go."

Reader: "I was sick and you visited me, I was in prison and you came to me."

Third Speaker: "When I came to your country as a Displaced person, I could not speak your language, but now I can tell you how wonderful it was when the word came to our little family that we had been chosen to come and help build in America, for my father is a very skilled woodworker. The bigness of your country, the kindness of your people, the patience with us who want to learn of you makes our hearts so glad. We will try so hard to be worthy of the trust you have put in us."

Reader: We cannot all "go—and teach all nations" but through our own church program and in cooperation with other churches in Church World Service we put into action the words of the Christ. Goats have been sent to Japan where adults are not supposed to drink milk, since there is not enough for the children. Food packages and clothing packages have been sent to those who need them because they are life sustaining. Money has been sent to help in the rehabilitation program, especially with youth.

We are glad for the church through which we work in making these things possible. As young people may we ask ourselves have we done as much as we should? Real and lasting joy comes through Christian service. Let us pledge ourselves to it.

HYMN: "Our Church Proclaims God's Love and Care," or "Be Strong."

The Latest in Resources

Curriculum units, program materials, and teaching helps recently published

Compiled by Mildred A. Magnuson*

ONCE EACH QUARTER, in the March, June, September, and December numbers of the *International Journal of Religious Education*, there is presented a list of newly published graded curriculum, general program materials, and teaching helps. In this number, there are included titles of some church school materials prepared for use in the quarter to come, April—June, as well as units for the current quarter. The following list has been prepared with the cooperation of member and related agencies of the International Council of Religious Education.

These materials should be ordered from denominational book stores or from the publishers indicated.

Sunday Church School Series

Canadian Bible Lesson Series

Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1950.

INTERMEDIATE: JANUARY TO MARCH QUARTER: *The Early Church Faces Its World*, by Margaret E. Hutchins. APRIL TO JUNE QUARTER: *Great Christian Doctrines*, by Beverly Oaten. For each quarter there is published: *The Intermediate Teacher*, 80 pp., 30c; *The Intermediate Class*, 64 pp., 13c.

SENIOR: JANUARY TO MARCH QUARTER: *The Early Church Faces Its World*, by Isobel Squires and John Dow. APRIL TO JUNE QUARTER: *Come and See* (Great Christian Doctrines), by Peter Gordon White. For each quarter there is published: *The Senior Teacher*, 64 pp., 30c; *The Senior Class*, 64 pp., 13c.

Bible and Life Series

Philadelphia, Judson Press, 1949.

SENIOR: Course XI, Part 2, *Lord and Master*, by Clarence Jordan. Teacher's book, 112 pp., 45c; Pupil's study book, 144 pp., 25c.

Christian Growth Series

Philadelphia 7, Columbus 15, Rock Island, Christian Growth Press, 1949.

SENIOR: Third year, second quarter, *Christ in Old Testament Poetry and Prophecy* (the second of four quarters on "Christ in the Bible"), by C. Umhau Wolf. Pupil's study book, 64 pp., 16c; Teacher's guide, 64 pp., 22c. Each quarter is beautifully illustrated in color with pictures, charts, and maps carefully correlated

with the text. An order of department worship is included.

Closely Graded Courses

Nashville, The Graded Press, 1949.

PRIMARY: Course 1, Part 3, by Gertrude Sheldon and Armilda B. Keiser, *Working Together in Home and Church* (teacher's text), and *My Book for Home and Church* (pupil's book). Course II, Part 3, by Elizabeth C. Allstrom and Ethel L. Smither, *Growing in God's World* (teacher's text), and *My Book About God's World* (pupil's book). Course III, Part 3, by Lina A. Rauschenberg and Edna B. Trickey, *Learning to Work and Worship* (teacher's text), and *Let All the People Praise Thee* (pupil's text). Each teacher's text, 160 pp., 50c. Each pupil's book, 72 pp., 35c. Teaching picture sets, \$1.25 a set.

INTERMEDIATE: *Counselor's Guide*, by Lucile Desjardins, 112 pp., 50c. Course VII, Part 3, by Faye DeBeck Flynt and Virginia Bruett Wyatt. Course VIII, Part 3, by Nelle Morton. Course IX, Part 3, by Alma S. Sheridan and Warner M. Hubbard. For each course there are the following materials: *Pupil's Guidebook*, 48 pp., 20c. *Pupil's Reading Book*, 112 pp., 30c. *Leader's Guide*, 111 pp., 40c. Worship picture sets, \$2.50 a set.

The Pilgrim Series

Boston 8, The Pilgrim Press, 1949.

GRADES 3 AND 4 (Lower Junior): JANUARY TO MARCH QUARTER: *The Rule of Love*, by Myra Auten. With the Bible as a source for rules of better living, the children are helped to see the need for and to put into practice in daily contacts here and now the rule of love. APRIL TO JUNE QUARTER: *World Neighbors*, by Agnes Kelsey Shute. The author introduces many of her own personal world neighbors, tells fascinating stories, and suggests how everyone can begin to be a world neighbor. For each quarter, pupil's edition, 32 pp., 28c; teacher's edition, 64 pp., 28c.

GRADES 5 AND 6 (Upper Junior): JANUARY TO MARCH QUARTER: *Being Christian in Our Community* by Edna Trickey. The main Bible emphasis is to be made upon the Ten Commandments as they appear in the Old Testament, and as Jesus interpreted them in the Sermon on the Mount. APRIL TO JUNE QUARTER: *We Live in One World*, by Robert McLean. The author has helped juniors understand the kind of persons and behavior that are necessary to build one world. For each quarter, pupil's edition, 48 pp., 30c; teacher's edition, 64 pp., 28c.

JUNIOR HIGH: JANUARY TO MARCH QUARTER: *My Pledge* by John Banks. The course places emphasis on personal Christian living that junior high young people may see themselves in relation to the things they hear preached and taught in church. APRIL TO JUNE QUARTER: *Brothers All* by Ethel Alpenfels. This course emphasizes the common sense behind the Christian idea of the brotherhood of man. For each quarter, pupil's edition, 96 pp., 35c; teacher's edition, 160 pp., 60c.

YOUNG PEOPLE: JANUARY TO MARCH QUARTER: *You at Your Best* by Alma S. Sheridan. The purpose of this course is to help young people realize that religious living leads toward the development of a sound, healthy personality. APRIL TO JUNE QUARTER: *Sore Spots in Society* by Dorothy W. and Charles B. Kenney, Jr. This course is intended to lead young people out of their absorption in personal interests and concerns by opening their eyes to the problems of society. It strives to awaken them to a realization of their responsibilities for these sore spots and to various methods of curing them. For each quarter, pupil's edition, 96 pp., 35c; teacher's edition, 160 pp., 60c.

OLDER YOUNG PEOPLE AND ADULTS: JANUARY TO MARCH QUARTER: *Adults Must Grow* by William E. McCormack. The author develops the course to help adults realize that they must continue to grow mentally and spiritually. APRIL TO JUNE QUARTER: *We Can Live Together*, by Kendig B. Cully. The author purposes to suggest why minority-majority problems are of vital concern to Christians in "one world." Editions for each quarter, 96 pp., 60c.

Electives and Fellowship Plans

FOR YOUNG PEOPLE AND ADULTS *Truths We Live By*, by Martin J. Heineken. Philadelphia, Muhlenberg Press, 1949, 96 pp., 50c, \$4.80 a dozen. This book has been written for people who are seeking a philosophy which will stand the stress and strain of life—a philosophy which is reasonable and will bring the assurance that life is being built on the solid foundation of God's revealed truth. Throughout the book an earnest endeavor is made to present truth in simple and understandable terms.

Leadership Resources

Guiding Children in Christian Growth, by Mary Alice Jones. Nashville, Abingdon-Cokesbury Press, published for the Cooperative Publishing Association, 1949, 160 pp., \$1.00. (See review in "With the New Books" in this issue.)

My Congregation at Work, by Albert P. Stauderman. Philadelphia, Muhlenberg Press, 1949, 96 pp., 60c. This book, intended for use in Leadership Course 131a, presents the changeless yet ever changing task of the congregation. Present and prospective workers are helped to understand and appreciate the total program of the congregation and its auxiliary agencies; to find their own place in that program; and

*Director of Curriculum Development, International Council of Religious Education.

Vacation Bible School Materials

THAT BRING STUDENTS EAGERLY—REGULARLY

The lesson materials for the 1950 Concordia V.B.S. Series are based on the theme, "Jesus, Our Lord and Savior". They have grown out of successful past experience, and are now even further improved. The lessons are interesting and attention-compelling; and are arranged so that the children of every age group study the same subject at the same time. This permits one teacher to handle several departments, where desired. Each workbook provides materials for a 3-week session.

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reported in the Old Testament. The purpose of the course is to trace the growing ideas of God in the Bible. Opportunity is provided to relate the moral and ethical truths which the Hebrews learned to everyday experiences.

GRADE 8: *Looking at Life with Jesus* by Ruth E. Worthington. A unit of 25 lessons on the life and teachings of Jesus. Parts I and II relate to his preparation for his work. Part III is a study of how Jesus revealed God through his words and deeds. Part IV is a study of his teachings. In Part V the pupil evaluates how well he is practicing Jesus' teachings. In Part VI the course follows through the story of Jesus' courage in paying the price of victory.

GRADE 9: *The Christian Church*, by Dorothy I. Potter. A unit of 26 lessons, divided into four parts: 1. The Church Begins. 2. The Church Grows. 3. The Church Divides. 4. The Church Today. The purpose of the course is to present the history of the Christian Church through the personalities of men and women who have contributed to its growth, and to challenge pupils to take their place in the work and worship of the Church today.

For each course, there is a Teacher's Guide, \$1.50, and a Pupil's Book, 45c. A Pupil's Reading Book, 45c, also accompanies the unit, *The Christian Church*.

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Massachusetts Council of Churches

Courses prepared by the Curriculum Committee, 15 Beacon Street, Boston 8, Massachusetts

GRADE 4: *Home Life in Bible Times and Today*, by Rachel Muffin Rolfe. A unit of 25 lessons divided into five parts: 1. Homes of the Early Hebrew Shepherds. 2. A Hebrew Shepherd Away from Home. 3. Jesus' Home in Nazareth. 4. Jesus Helps to Make Homes Happy. 5. Jesus Gives Rules for Happy Homes.

GRADE 5: *The Bible Jesus Knew*, by Dorothy G. Swain. The course is planned to teach that the Old Testament was Jesus' Bible, and consequently a source book of the beginnings of the Christian religion. Pupils learn the structure and contents of the Old Testament on their level; they gain an appreciation of the Old Testament characters as real people who lived in a definite place in the world and who learned many truths about God and rules for living together.

GRADE 6: *The Good News and How It Travels*, by Vera L. Allen. The first part of the unit contains briefly the story of Jesus' life and his great teachings. The rest of the unit tells the story of how the "Good News" travelled first to Palestine, then around the Mediterranean area, throughout Europe, then to the rest of the world.

GRADE 7: *Adventures in Discovering God*, as revised by Ruth E. Worthington. A unit of 26 lessons in Hebrew history as

Materials for the Home

Reading the Bible at Home, by Mrs. S. H. Askew, for ages 8—12. Richmond, John Knox Press, 1949, 111 pp., \$1.50. A well-known teacher of Bible has prepared this guide to readings in the four Gospels, her purpose being "to lead the child into the first-hand benefits of reading the Bible itself, for himself, beginning while he is yet a child; and to help him to form this habit of reading the Bible as part of his home life." Each Bible reference is preceded by introductory comments and is followed by pertinent questions and explanations.

Worship Resources

PRIMARY AND JUNIOR: *Thoughts of God for Boys and Girls*. Published by Connecticut Council of Churches, Inc., Hartford. Each issue, 80 pp., 30c per copy, 27c in quantity, postage additional. Annual subscriptions received. Devotional readings to be used in homes, church schools, weekday schools, recreation centers. **WINTER AND EASTER** number for January—April, 1950, prepared by Professor Helen M. Edick. Materials inspire children to discover and understand how God works through his world of nature, through Jesus and through people. **SUMMER** number for May—August, 1950, prepared by Mrs. Kendig B. Cully. Summer experiences at home are interpreted in terms of the children's relationships to God and to people.

FOR WOMEN'S GROUPS: *What's Ahead?* Study and worship programs. New York, Friendship Press, 1949, 64 pp., 50c.

to strive for the improvement of the whole program of the congregation and particularly their own part of the work.

Bridging Some Gaps in Our Present Programs of Christian Education. New York, the National Council, Protestant Episcopal Church, 1949, 80 pp., 50c. This book presents a plan of leadership training to help parents and church school teachers, through learning and working together, to fulfill their mutual task of nurturing young lives in the Christian way of life as members of the Episcopal Church.

The Holy Scriptures, by Robert C. Dentan and a distinguished group of scholars of the Episcopal Church. New York, the National Council, Protestant Episcopal Church, 1949, 214 pp., \$1.50. First volume in *The Church's Teaching Series*. Here is told as one continuing narrative, the story unfolded in the Old and New Testaments through the early days of the Church: the great drama of Redemption. Besides showing the importance of the

With the New Books

The Place of Religion in Public Schools

By Virgil Henry. New York, Harper and Brothers, 1950. 164 p. \$2.50.

This relatively small book deals with a big subject and a timely one. Its subtitle, "A Handbook to Guide Communities," suggests its practical nature.

The author, himself a public school superintendent, realizes the great difficulties inherent in such a "hot potato" subject, but he faces them frankly and honestly, and makes a good case for further, more extensive and open-minded experimentation in this area. We are indebted to him for his objective attitude and for leading out in an attack on the situation.

An appraisal of this important book does include the raising of certain questions. In fact the author himself raises some of them. One finds no definition of religion, although the writer does make a clear distinction between "the knowledge aspect" of religion and "religious faith and devotion." He is sure, which fact we consider a most acceptable one, that "to assume that spiritual values embody the full, valid content of religion is quite another matter."

The majority of the author's illustrations of religion in the public schools show a strong favoring of religion in spite of his plea for an objective approach. Some of his illustrations are the kind that many communities would consider illegal, but he gives the impression that they may be legal in other places, which after all is an accurate setting forth of the present situation.

In spite of the fact that "religion seeks personal identification with some ultimate source of values" (p. 75), "influencing the young to accept a personal religion is not a part of this plan" (p. 93). One might question whether this non-committal attitude, and the maintenance of complete objectivity as long as one is within the confines of the public school will not definitely lead to a lifelong attitude of uncertainty, suspended judgment and non-acceptance of a positive religion by the pupils.

Because practice lags behind theory in all teaching efforts, the author seeks to justify the knowledge-of-religion only in the public school on the basis of this weakness. A further question: How can "teachers not holding religious convictions" (p. 94) be expected to give interpretations of religion when in their own lives they have failed to acquire those convictions? Are not the teacher's life and life purposes primary factors in teaching others, especially in the area of values?

Among the examples of possible types of public school religious activity are a number taken from the "released time" program, which would seem to strengthen the conviction that this church sponsored program is free to teach religion without reservations. One finds it difficult to see

the difference between the "official spokesman" plan (p. 73) and the kind of program banned in Champaign, Illinois.

While we have pointed out these certain problems, however, let us repeat that here is an honest, objective and fair attempt to face an exceedingly difficult problem. Let us have more such exploration.

E. L. S.

Child Craft

Chicago, Field Enterprises, Inc. 1949 Edition. Library Edition, \$59.50; DeLuxe Edition, \$69.50.

The 1949 edition of *Child Craft* consists of 14 volumes colorfully bound and containing carefully selected information on many subjects. A great many well-known writers have contributed to this storehouse of knowledge.

Some of the books give considerable guidance for parents and teachers of children and early adolescents. The church school leader will find this material helpful in understanding children and how they learn.

As well as a great quantity of scientific and industrial knowledge, poetry, folk tales and other stories, facts about the world and the people who inhabit it, animal life and nature information, art and music instructions, there is a section containing Bible stories as related by Mary Alice Jones and Lillian Williams.

In addition to having interesting cover designs, these books are filled with drawings of many of the finest artists for children. With the exception of the volume dealing with art, these pictures were made especially for these books. A great many are in color. Some illustrative photographs are also included especially to illustrate modern inventions or nature objects.

Accompanying the set is a guide for the children to use with the book through the year.

This set of books is a worthy addition to any child's library and will also provide adults fine reference material.

A. L. G.

Religion in the Kindergarten

By Rosemary K. Roorbach. New York, Harper and Brothers, 1949. 218 p. \$2.00.

Although this book is written primarily for use in the through-the-week kindergarten, leaders of these children in the Sunday or vacation church school will also find it helpful.

Practical assistance is given in that procedures suggested for working with the four and five year old are illustrated by many examples taken from the author's own experiences. These help the reader understand the significance of seemingly ordinary events and to know how to meet commonplace situations so they contribute to the child's Christian development. The

book also interprets the characteristics of each of these boys and girls so adults may know what to expect from them.

Suggestions are given for equipment, pictures, books, and supplies and guidance is given on how parents and teachers may work together. Six units of work are developed for use during the week and considerable supplementary material is supplied in connection with that.

A. L. G.

The Early Methodist People

By Leslie F. Church. New York, Philosophical Library, 1949. 286 p. \$4.75.

There have been numerous and excellent studies of the life and influence of John Wesley. Dr. Church, however, has studied Methodist history not by examining the life and achievements of its founder, but by seeking to rediscover the first Methodist *people*, the common folk, rich and poor, who joined the Societies and built temples in their cottages. He has gone to the diaries and letters of common people to learn of their spiritual experience, their fellowship, their personal conduct, and their family life. The pages teem with the struggles and hopes of ordinary people who have adopted a rigorous program of self-discipline for themselves in order to grow in the love and knowledge of Jesus Christ.

The facts which emerge from the study are that John Wesley led an ordinary people into an extraordinary spiritual experience which was reflected in every area of their thought and conduct. In 18th century England, for example, there were no happier homes than those of the first Methodists. It is because of the common folk that John Wesley's great ideal has lived on. Those who people the pages of this book and others of their fellowship translated into life the great message of Christ's love which Wesley taught.

A second volume shows these same people making their first ventures in social service, which later led to the social reforms of the nineteenth century.

The book is well documented, both at the end of each chapter and in the lengthy bibliography at the end of the book. And because it concerns real people the pages have a warmth and interest often lacking in such scholarly studies. Not only will the student of history find it of value; the pastor will find in it a rich resource of illustrative material.

Surely no study of the Protestant heritage is complete until one has tried, as the author of this book has done, to understand the concerns and aspirations of the humble multitude who followed the great leaders.

E. W. G.

Freedom and Faith

By Samuel M. Shoemaker. New York, Fleming H. Revell Company, 1949. 125 p. \$1.75.

In twenty-seven short treatments, Dr. Shoemaker leads the reader into a study of the relationship of freedom and Christian faith. His treatment of the subject is practical in that it deals with present day issues being faced by the average citizen. This practicality finds its ultimate values

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in a personal commitment to the Christian ideals and the application of those ideals to every day experiences.

The book might well be used as a guide to personal meditation as the individual attempts to discover for himself the relationship of his Christian faith to the world in which he lives. The thinking is clear and constructive and challenges the individual to relate his own life to the ideas expressed. This book is timely for our day.

W. C. P.

The Ancestry of Our English Bible

By Ira Maurice Price. Revised Edition by William A. Irwin and Allen P. Wikgren. New York, Harper & Brothers, 1949. 349 p. \$3.75.

Coming at a time when the average church member needs special instruction regarding the background of the English Bible, this revision of Dr. I. M. Price's monumental work, *The Ancestry of Our English Bible* by Drs. Irwin and Wikgren of the University of Chicago is an important contribution to Bible history. With a new revision of the historic King James Version of the Bible about to be completed in the Revised Standard Version in 1952, it is very important that the church prepare its members to receive the new version by helping them to understand its significance in relation to the great history that has gone before.

Every pastor will be greatly benefited by a careful study of this latest summary of that history. Even the newest discoveries in biblical manuscripts, the now famed Dead Sea Scrolls, are discussed briefly here, though very little information was available at the time the work went to press.

The final chapter dealing with the Revised Standard Version will be especially helpful, since it gives the history of the work of the Standard Bible Committee to the present, showing how the great sweep of history that has been reviewed focuses upon another revision once again.

As a result of this revision of Dr. Price's book, this work will doubtless retain its place as the standard work in its field. As a textbook for college and seminary classes, and as a reference book, for leadership training courses in the development of our Bible, this revision will continue to serve a useful purpose as it has since the book first appeared in 1907.

J. C. T.

Rural Welfare Services

By Benson Y. Landis. Morningside Heights, N. Y., Columbia University Press, 1949. 201 p. \$3.00.

"Social welfare service of rural communities has been called 'the last frontier of social work.'" It is thus in answer to a real need of people that Benson Landis, who has devoted many years to the study and betterment of rural America, has made this survey of rural welfare services. The first chapters examine present social trends and rural needs. He includes in his study those agencies which have as their principal concern rural social welfare work. The book is primarily a source book

for the rural leader, and as such is unique in its field. Not only does it give a comprehensive view of rural social welfare; it also gives specific information regarding the agencies which serve the country population.

The survey points toward his analysis of future needs in rural welfare. Some of his recommendations are: the establishment of a federal system of general hospitals and health centers, with adequate home nursing provisions; the extension of old age and survivor's insurance to the rural population through federal participation; intensifying and expanding youth activities, though not under federal and state leadership; meeting more adequately the needs of the migrant laborers by means of a long-time federal-state welfare program. Dr. Landis would like to see federal support made available to states on a variable basis, the largest grants going to those states that have the lowest per capita income.

E. W. G.

Guiding Children in Christian Growth

By Mary Alice Jones. Nashville, Abingdon-Cokesbury Press, 1949. 160 p. \$1.00.

Unlike most books for leaders of children, *Guiding Children in Christian Growth* does not concentrate on any one age group but considers the entire range of childhood. It shows how the boy or girl progresses from one age level to the next at his own rate of speed and how the teacher must build on the knowledge and habits the pupil has already acquired.

One chapter helps the leader to understand what is a sound faith for children and to answer their questions regarding religion. Other sections deal with learning through fellowship in home and church, and through activities, the arts, and worship. Practical help is given on how to use lesson materials to further the Christian growth of boys and girls and on how to teach to obtain results in Christian living. The reader is helped to evaluate these results. The Appendix contains an excellent bibliography for teachers and parents, addresses to write for further help, and some original materials written by children.

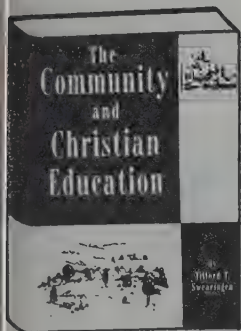
The book is intended for leaders and parents. Because of the age range which is covered, this material also has a peculiar value for members of Christian education committees and boards, directors of children's work and others concerned with the total program in church and home of Christian education for children. The many word illustrations from incidents of children's lives make the contents easy to read and good for use in discussion groups, leadership classes or parents meetings. The book is easily understood and because of its clarity can be recommended as well for individual reading even by beginning teachers.

A. L. G.

College Reading and Religion

Sponsored by The Edward W. Hazen Foundation and the Committee on Religion and Education of the American

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By TILFORD T. SWEARINGEN

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THE BETHANY PRESS—St. Louis 3, Mo.

Council on Education. New Haven, Yale University Press, 1948. 345 p. \$5.00.

This volume is an effort to answer the question "To what extent do college reading materials present religion fairly?" A number of competent leaders in the field of philosophy, psychology, psychiatry, English literature, music, European history, economics, sociology, cultural anthropology, physical science, biological science, have been called upon to help determine whether or not there is an implicit hostility to religion. While this volume may not be of wide interest except to those directly concerned with college education, the general conclusion of the report has implications for all religious leadership. Some of the basic conclusions of the study are as follows:

It is evident that religion is an inducted field of reading and studying on the part of college students. The "ignorance with which intellectual issues having a religious bearing or importance are dealt with would seem less astonishing when the expansion of scholarship in general is taken into account." There is evidence of real hostility to religion in some of the textbooks examined. And, finally, "The committee deplored these findings but is convinced, when they are explicitly realized by the responsible company of scholars and teachers in our colleges, they will be made the subject of sober consideration in the light of the needs of students of today."

I. K. B.

Additional Books Received

***THE ATONING LIFE.** By Henry Sylvester Nash. New York, Harper and Brothers, 1950. 112 p. \$1.00.

***CAMPAIGNING FOR MEMBERS.** By Herman A. Sarachan. New York, Association Press, 1949. 160 p. \$3.00.

***CHRIST'S VICTORY AND OURS.** By Frederick C. Grant. New York 11, The Macmillan Company, 1950. 85 p. \$2.00.

***GROWTH IN PRAYER.** By Constance Garrett. New York, The Macmillan Company, 1950. 156 p. \$2.00.

***HELPING BOYS IN TROUBLE.** By Melbourne S. Applegate. New York, Association Press, 1950. 124 p. \$1.75.

***THE HERITAGE OF THE REFORMATION.** Edited by Elmer J. Arndt. New York, Richard E. Smith, 1950. 264 p. \$3.00.

THE IDEA OF USURY. By Benjamin N. Nelson. Princeton, Princeton University Press, 1950. 258 p. \$3.00.

***LET'S READ THE BIBLE.** By Kenneth Clinton. New York, The Macmillan Company, 1950. 149 p. \$2.00.

***OUR JERUSALEM.** An American Family in the Holy City, 1881-1949. By Bertha Spafford Vester. New York 20, Doubleday and Company, Inc., 1950. 332 p. \$4.00.

POINTS FOR EMPHASIS, 1950. By Hight C. Moore. Nashville, The Boardman Press, 1950. 189 p. \$.60. A Vest Pocket Commentary on The International Bible Lessons for Christian Teaching, Uniform Series.

***SCIENTIFIC SOCIAL SURVEYS AND RESEARCH.** By Pauline V. Young. New York, Prentice-Hall, Inc., 1949. 621 p. \$3.75.

***SIGNS OF HOPE IN A CENTURY OF DESPAIR.** By Elton Truett. New York, Harper and Brothers, 1950. 125 p. \$1.00.

***THESE MY BRETHREN.** A study of 570 Negro Churches and 1542 Negro Homes in the Rural South. By Ralph A. Felton. Madison, New Jersey, Drew Theological Seminary, 1950. 102 p. \$.40.

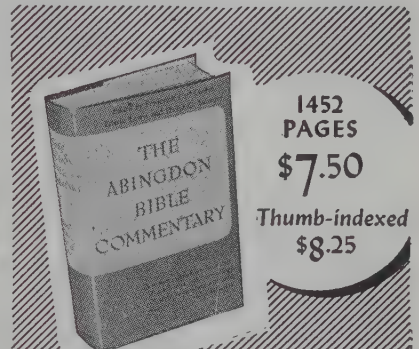
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What's Happening

Have You Registered?

The Toronto Convention Offers Significant Experiences

NEW YORK, N. Y.—Toronto seems to be a sort of magnetic pole. Americans in large numbers being attracted that way, are registering for the Mid-Century World Convention on Christian Education to be held there August 10-16, 1950 under the sponsorship of the World Council of Christian Education. The magnetism is in imagining the experiences of world-wide Christian unity which will be available there, as well as the encouragement which the worship, plenary sessions and divisional sessions will afford. Another strong "pull" is due to the fact that the International Council of Religious Education is merging its Twenty-Second Quadrennial Convention, first scheduled for 1951, with this 1950 World Convention.

Registrations may be made either through city and state councils of churches or through denominational boards, and are counted on the quotas assigned to both.

Convention folders are now in the hands of denominational secretaries of Christian education and secretaries of city and state councils of churches and are available

upon request. These give general information about the Convention, accommodations in Toronto, indication of special events and other pertinent facts.

One page of the folder is a Convention enrollment form to be completed and mailed with the \$7.50 registration fee. The World Council of Christian Education, on receipt of registration form and fee, will mail an acknowledgement to each prospective delegate. With this will be a bulletin providing full information regarding hotel and tourist home accommodations in Toronto and a form upon which desirable reservations may be made through the Toronto Convention and Tourist Association.

Among the leaders of the Convention will be the Rt. Hon. Lord Mackintosh of Halifax; Hon. Charles Malik of Lebanon; Bishop Stephen C. Neill of England; Dr. Chester A. Miao of China; Dr. G. Baez-Camargo of Mexico; Mr. C. W. Li of China; Rev. Setareki Tuilovoni of Fiji; Miss Masuko Otake of Japan; Rev. Emanuel Jung of Switzerland; and Dr. Luther A. Weigle of the U. S. A.

Publicity material regarding the Workshop will be available for distribution shortly. For full information, write the Executive Secretary of the Workshop, Rev. Lee J. Gable, 206 South Michigan Ave., Chicago 4, Illinois.

Denominational News

NASHVILLE, Tenn.—Miss VERA V. ZIMMERMAN on December first joined the staff of the Division of the Local Church, Methodist General Board of Education, it was announced by Dr. JOHN Q. SCHISLER, executive secretary of the division. Miss Zimmerman is a member of the division's Department of Christian Education of Children, with major responsibility in the pre-school field. She has had five years of successful experience as director of children's work in the Alabama Conference, and before that taught in the elementary schools of Missouri.

NASHVILLE, Tenn.—The Rev. EDWIN F. TEWKSBRURY of Bangor, Maine has been added to the staff of the Joint Department of Missionary Education of the Methodist Church. He will be responsible for the missionary education of adults. Before coming to Nashville Mr. Tewksbury served for three years as executive secretary of the boards of education and missions of the Maine Conference of the Methodist Church.

Second Drama Workshop Planned

CHICAGO, ILL.—Plans are in the making for the second Religious Drama Workshop at Green Lake, Wisconsin, August 7-18. This will again be under the joint auspices of the Northern Baptist Assembly and the International Council of Religious Education. Miss AMY GOODHUE LOOMIS, Director of the Department of Religious Drama of the Division of Education of the Northern Baptist Convention, again heads the staff as Executive Director, and Miss HELEN SPAULDING, Associate Director of Research of the International Council of Religious Education, is working closely with her in the lining up of faculty and staff.

Delegates who attended the 1949 Workshop have had a real part in shaping the 1950 program, submitting their suggestions through the office of Mr. ARTHUR RISSER, architect of Wichita, Kansas, who is chairman of the continuing committee appointed at the end of the 1949 season.

Among those who will again serve on the Workshop faculty are Miss RUTH WINFIELD LOVE of Scarritt College, Nashville, Tennessee, PROFESSOR HAROLD SLIKER, director of the drama department of the Monroe High School, Rochester, N. Y., Miss LOUISE HASH MASSEY of Lambertville, New Jersey, and Miss MILDRED HAHN of Easton, Pennsylvania. Mrs. SLIKER will also return as director of costuming. PROFESSOR HERBERT V. HAKE, Director of Drama and Radio, Iowa State Teachers College, Cedar Falls has been invited to serve as writing counselor. Miss HULDA NIEBUHR of The Presbyterian College of Christian Education has been asked to head the special project in creative dramatics for teachers and leaders of children.

All requests for further information concerning the 1950 Workshop should be addressed to Miss Amy Goodhue Loomis, Director, Department of Religious Drama, 68 Ransom Ave. N.E., Grand Rapids 3, Michigan.

Councils in Action

BURLINGTON, Vt.—Rev. STANLEY B. HYDE, who has served for seven years as Executive Secretary of the Vermont Church Council and Vermont Bible Society, has resigned, effective March 31. Under Mr. Hyde's leadership the outstanding program of summer service in Vermont, described in the December 1949 *International Journal*, reached to most.

LOUISVILLE, Ky.—Rev. WILLIAM G. WALKER, Executive Secretary of the Kentucky Council of Churches, recently announced that Miss MARY ELIZABETH MASON will become the Director of Religious Education for the Kentucky Council. For the past several years Miss Mason has served the Vermont Council of Churches on the rural work staff. She formerly held a religious education position in Kentucky.

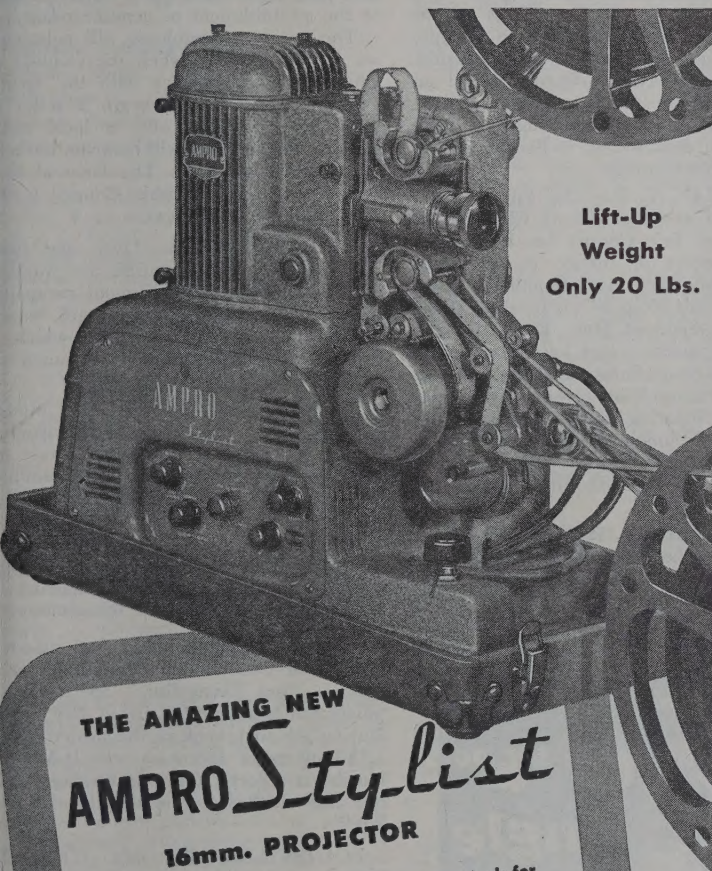
Directors' Workshop Program Announced

CHICAGO, Ill.—The Workshop for Directors of Christian Education will meet for its fifth annual session at Conference Point Camp, Williams Bay, Wisconsin, July 23-29, 1950. Members of the last two workshops will be glad to know that GENTRY A. SHELTON will return as dean. The Workshop program will be based on replies to a letter which was sent to nearly 500 directors.

Six work-groups have been selected by the Program Committee as the core of the Workshop: "The Director's Job" for new directors, "The Director's Responsibility for Adult Education," "Supervision of the Educational Program," "Implications of Group Work Technique for Christian Education" (for experienced directors), "Enlisting and Training Leaders," "Using the Bible Creatively."

A new relationship to denominational work with directors will be introduced in 1950. One afternoon and evening will be set aside for meetings by denominational groups, to consider specific denominational programs, problems and opportunities. Denominations are being invited to send staff members to the Workshop to confer with each other regarding points of common interest and concern, and to meet with directors of their own denominations, both as a group and individually.

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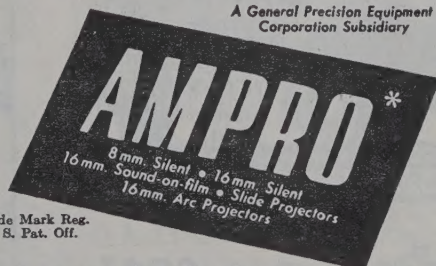
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BOSTON, Mass.—Dr. FRANK JENNINGS, Executive Secretary of the Massachusetts Council of Churches, recently announced the addition of a new member on the Council staff. Mr. FREDERICK A. WATSON, for three years general secretary of the Huntington Branch YMCA and for

more than forty years associated with the Boston YMCA, has become Associate Executive Secretary in charge of business and finance.

SOUTH BEND, Ind.—The Council of Churches of St. Joseph County recognized the work of the superintendents of the church schools in the county and honored them at a dinner meeting recently. The superintendents were guests of the Council and steps were taken to organize a continuing superintendents' fellowship. Mr. ROBERT SMALL, a Sunday school superintendent of Benton Harbor, Mich., was the speaker of the evening. The Rev. ROBERT L. KINCHELOE is Executive Secretary of the Council.

BUFFALO, N. Y.—The Young Adult Council of the Council of Churches of Buffalo and Erie County has undertaken a new project of service to Protestant children who are institutionalized under the Children's Hospital for cerebral palsy. They have engaged Mrs. MATILDA HAUSAUGER as teacher, and have arranged a class in religious education Saturday morning. The Young Adult Council has undertaken the financing of this project and is rendering a unique service. The Rev. RALPH M. CARMICHAEL is Director of the Department of Christian Education for the Council.

PHILADELPHIA, Pa.—Protestant churches in the three-county area adjoining Philadelphia recently observed a Sunday as Council of Churches Day. It marked the beginning of a six-weeks pre-Lenten program of the Philadelphia Coun-

cil of Churches calling attention of Protestants to the worldwide growth of interdenominational cooperation. Dr. REX S. CLEMENTS, president of the Council, in announcing the program stated, "Not since the Reformation has there been such a unity of spirit as is now manifested by Protestants the world around. This comes at a time when such unity can contribute to the establishment of genuine peace."

The period of emphasis will culminate on Ash Wednesday when the Council of Churches in cooperation with the American Bible Society will begin a series of daily Bible readings over a local radio station. The readings will be given by well-known Philadelphians. The General Secretary of the Philadelphia Council is the Rev. WILLIAM D. POWELL.

PITTSBURGH, Pa.—Over one hundred churches of Pittsburgh are working on a church school enlistment campaign sponsored by the Church School Superintendents' group in that city, which is sponsored by the Allegheny Council of Churches.

MT. VERNON, N. Y.—The Mount Vernon Council of Churches has worked for the past year on a moving picture on the activities of the council. The committee, under the expert leadership of Mr. WALTER BERGMAN, has now completed most of the photography. At their spring Ecumenical Service, the film will be presented and will be ready for showing in its completed form early in the summer.

PASADENA, Calif.—The Pasadena Council of Churches is sponsoring a new venture, "Bus Evangelism." Special pamphlets are being placed in all city buses. During the first week of the project some 1,750 pieces of literature were taken. A bus driver reports, "The church pamphlet is one they don't leave on the floor of the bus."

LOUISVILLE, Ky.—Mr. FRED T. FOWLER, for twelve years field secretary for the Department of Christian Education of the Kentucky Council of Churches, and its predecessor, the Kentucky Sunday School Association, retired on December 31, 1949.

Mr. Fowler succeeded the late Dr. GEORGE A. JOPLIN in carrying on the work of the Sunday School Association. Mr. Fowler has faithfully traveled over Kentucky, assisting in conventions, conducting conferences and institutes, and doing everything he could to help Sunday school workers and to promote Christian education.

ONE GREAT HOUR OF SHARING

NEW YORK, N. Y.—"One Great Hour of Sharing" has been chosen as the theme of the 1950 concerted appeal for relief, reconstruction and inter-church aid through the radio, press and general promotion. This is sponsored by Church World Service. The day set is March 12, at which time funds will be collected in churches. A series of radio programs will come to a climax the night before, on March 11. Each denomination will promote its own program as a part of the total campaign and will receive the funds directly through its regular channels.

Visual Aids

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Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

- Mature Audience
- Young People
- Children
- Outstanding for Family
- Outstanding for Adults

Ambush (MGM) Arlene Dahl, John Hodiak, Robert Taylor. *Melodrama* set at and near frontier army post in Arizona, involving interplay of various personalities as patrols, accompanied by civilian scouts, pursue groups of renegade Apaches in secret effort to recapture white woman carried off after wiping out of wagon train. . . Based on Luke Short story, this is a better than usual western, managing to give a definite sense of time and place, with personality more important than in average film of its kind. **M,Y**

***Challenge to Lassie (MGM)** Donald Crisp, Edmund Gwenn, Lassie. *Drama*. Dispute over whether a lonely collie, mourning his dead shepherd master, shall continue to sleep on grave in Greyfriars churchyard, or must be put to death because there is no legal owner to pay her license, finally reaches Edinburgh's highest courts. . . Unspectacular though technicolored, entertaining, lovingly performed. **M,Y,C**

Dancing in the Dark (Fox) Betsy Drake, William Powell, Mark Stevens. *Comedy*. Has-been actor, overbearing, conceited in his heyday, is given free hand by studio to sign famous daughter of old partner or role in new film. Instead, he engineers plot to give part to unknown actress, as "humanized" after discovery she is his daughter he hadn't known existed. . . An elaborately set film celebrating movie prodigality, mildly entertaining when it concentrates on satire but limping badly in song and dance sequences. **M,Y**

File on Thelma Jordan (Par.) Wendell Corey, Paul Kelly, Barbara Stanwyck. *Melodrama*. Adventuress and accomplice plot that she shall steal her aunt's valuable jewels, and that in the meantime she will have so charmed assistant district attorney that he will let her off easy if things go wrong. They do: the aunt is murdered, and the bewitched prosecutor throws the case so the lady is free, then gives up career for her. In the end, she reforms, confesses sins on her deathbed—all for love. . . Some suspense, but for the most part a sordid affair, not much helped by the final sympathy engendered for the erring heroine. **M**

†The Hasty Heart (War.) Patricia Neal, Ronald Reagan, Richard Todd. *Drama* set in Burma war hospital, where nurse and five convalescent soldiers plot to break down shell of stubborn, proud, irascible Scot who does not know that he has but a few weeks to live, give him a bit of happiness before he dies. When he finally learns the truth, he rebels against their "pity" and they have to start all over again. . . Despite the ads which falsely hint of "reckless rapture," this is a moving, discerning look at human nature, its pathos

seasoned by humor. Simply and effectively done. **M,Y**

Malaya (MGM) Sydney Greenstreet, John Hodiak, James Stewart, Spencer Tracy. *Melodrama*. How the U. S. government enlisted the assistance of skilled smugglers to locate hidden Malayan rubber stores, whisk it past occupying Japanese to camouflaged cargo ships anchored near by. . . The project is made to seem as easy as shooting sitting ducks—and about as exciting; hence, implication that the operation might be credited with winning the war is a little hard to believe. A magnificent waste of talent on an unconvincing effort. **M,Y**

Mrs. Mike (UA) Evelyn Keyes, Dick Powell. *Drama* from true story about a Boston girl who in early 1900's married a Canadian mountie, went with him by dog-sled to his post hundreds of miles into the frozen north, suffered fear, privation, sorrow, but finally learned to accept life on its own terms and love it. . . Although not outstanding, film has the virtues of simplicity, honesty and human warmth, and it celebrates what is significant in life. **M,Y**

My Foolish Heart (RKO) Dana Andrews, Susan Hayward, Robert Keith, Kent Smith, Lois Wheeler. *Drama*. Flashbacks explain why bored, unpleasant wife has become a carping dipsomaniac: she feels guilty because she stole best friend's fiancé to conceal fact that she is to bear a child to romantic G. I. with whom she had an affair just before he was killed in a training accident, is still unable to forget her love for him. . . A shoddy sentimental affair, that sympathizes with its principals but gives them no integrity or conviction. **M**

***On the Town (MGM)** Vera-Ellen, Betty Garrett, Gene Kelly, Ann Miller, Jules Munshin, Frank Sinatra. *Comedy*, with songs and dances, as three sailors on one-day leave set out to see New York's sights and meet some girls. . . Exuberant, tuneful, delightfully spontaneous, with the dances an integral part of the story, not mere inserts in a "backstage" frame. **M,Y,C**

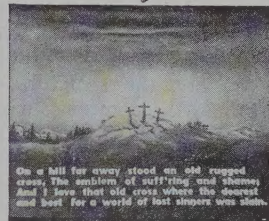
†Sands of Iwo Jima (Rep.) John Agar, Forrest Tucker, John Wayne. *Drama* celebrating the fears, the drudgery, the courage and the glory of the Marines in the Pacific war, through the experiences of one platoon as it goes through training in New Zealand, assaults on Tarawa and Iwo Jima. . . An admirable war film, avoiding heroics, that does probably as good a job as could be done of picturing what the assaults on the Japanese-held islands were like. Uses some pictorial material made on the spot. **M,Y**

Tight Little Island (British; J. Arthur Rank) Gordon Jackson, Basil Radford, Bruce Seton. *Comedy* set on Hebrides island during war. Failure of whisky supply plunges village into gloom and bickering, but chance to salvage (illegally) store on wrecked vessel makes everything fine again, with all problems miraculously solved. . . You may quarrel with the thesis—that bottled Scotch spirits bring joy and good where all before was sorrow and evil—but you cannot deny the genuinely

humorous characterizations, the satire, the beautiful photography. **M,Y**

Whirlpool (Fox) Charles Bickford, Richard Conte, Jose Ferrer, Gene Tierney. *Melodrama*. Blackmail by quack hypnotist who threatens to tell her husband of her kleptomania leads wife of famous psychiatrist to agree to patronize him, in trance appears to commit murder for him, is about to be convicted for it when husband and bewildered police detective unmask the guilty party. . . Impossibly fantastic tale is ably directed for suspense but is unconvincing, and emotionally wearing. **M,Y**

Easter Hymnstrips



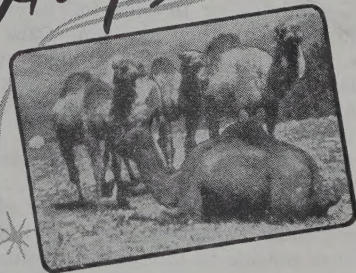
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Editorials

Unfinished Ventures of Insight and Mind

THE TIME has come to make good on the Editor's rash promise of three months ago: to write on "whatever unfinished ventures of insight and mind he carries into the next phase of his experience," the last six words being a euphemism for retirement. These ventures have to do with the nature of education, the problem of human society, the structure of the universe, and the core of Christianity—these and no less, if you please.

Twenty years or so ago, the title of an article or address by some educator got lodged in the Editor's mind and found enough congenial company to remain there ever since: it was "Getting an Education in Three Days." The speaker or writer said he had had three profoundly motivating experiences each of which started him, under his own steam, to *educate himself*. A search for a copy of what was said to find out what those three experiences were, has been fruitless. But the reflections generated and speeded up by the idea have led to some rather settled certainties, to wit:

Much of modern educational method, public and religious, consists of methods or devices for teaching pupils what they do not want to learn. When, largely through accident, a pupil gets a *motive*, a real itch to learn something, all the teacher has to do is to keep out of the way and stand by to help when needed. All effective education thus is self-education. The minor share of it is gained in school and the major share outside in life, and it continues as long as one lives. The unfinished venture in this was to examine and test these convictions; if they stood up, to do what one person could to find what these basic motivations are; and then, a frightfully risky business, discover how they could be brought under control.

So much for education: Now for society. To spend five years of graduate study in sociology, tracking out the laws that control men in the mass, is one thing. To spend one's life in a Christian movement that has played up the individual as the be-all and end-all, is something else again, especially as each of these two viewpoints has been all too much inclined to let the other go hang for all it

cares. And herein lies the necessity of seeking the larger unity to which both belong.

And the structure of the Universe? "Better not monkey with trying to find out about *that*," says someone. And yet, the decision not to "monkey" with it may be the most far-reaching attitude to take toward it. The ancients who tried to find if it was one or many, their descendants who wanted to know whether it was one thing or two contending forces, good and evil, were not afraid to try. Today we are in the midst of a fascinating discussion of this problem, with the scales being heavily weighted towards an irreconcilable conflict between Good and Evil, God and Satan. It almost looks as if whichever view one takes he creates more problems than he solves.

The unfinished venture boils down to this: if between two opposites you find seemingly irreconcilable conflicts disappearing one after another, and you find that, really, they are not opposites at all, but parts of a oneness that is larger than either, how can you be sure that this process must stop when you consider the whole of existence? Anyhow, it is worth thinking about!

At the heart of our Christian religion stands a Person, born into a peasant home, worshiped for nineteen centuries as the Christ of God. Who, what, of what substance was he? The first quarter century of this writer's life was spent in the orthodox view which took this Person so far away that often he could not be reached when help was needed. The second quarter was spent largely in the liberal view which brought him so close that when reached he did not have the power one needed. Who was this Jesus? At the mid-century mark the writer decided to give what thought he could to answering that question. The question is still a long way from being answered. This is the fourth unfinished venture of insight and mind. All minor ventures are finally parts of these four and the four are themselves a part of a single whole.

Finally, can one mind, with its limitations, answer even one of these four in the years remaining? No. But a person, if he cares to try, can have a good time along the way. And who knows but that at the end a sense of wonder in the face of unsolved

mysteries may prove to be an unexpected badge of admission to the future life where the sorrow of the unfulfilled and the pain of the unlearned shall be no more? Such is one person's faith.

The Cover Picture

THIS MONTH many church periodicals will be carrying on their covers, as the *Journal* does, a picture of a church steeple. This has been done at the request of Church World Service, as a reminder of the One Great Hour of Sharing on Sunday, March 12. At that time offerings will be taken in churches of all denominations for overseas relief. The symbol for the occasion is a church steeple with a clock pointing to the hour of eleven.

Attention should be called to the radio programs to be given on the evening of March 11, which will dramatize the present areas of need. The continued willingness of church people in North America to share generously with their brethren overseas is one of the few hopeful aspects of the present world situation. Contributions made with understanding and in the name of Christ are received in the same spirit and ease the bitterness of need.

Echoes from Amsterdam

IT is a complete abdication of responsibility to suppose that because everything human is relative there are no decisive turning-points in history. Where the highest values are at stake, to refuse to make up one's mind and take a stand, because the issues are confused and there seem to be much to be said on both sides may be a betrayal of humanity. In spite of the relativities attaching to all political systems and political actions the defense and service of political freedom may assume the form of an imperative religious decision. What is involved may be the whole question of what man is in the sight of God and "what God means him to become."

From *Man's Disorder and God's Design*¹

¹Book III, Page 154, by J. H. Oldham. Published by Harper & Brothers. Used by permission.